Short Grounds of CATECHISME:

Delivered by way of *Queſtion* and *Anſwer*, with plaine proofes for the Anſwer ſet downe *at large*.

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IOB 5 laſt.

Lo, this we have ſearched, and ſo it is: heare it, and know it for thy good.

ACTS 17. 11.

Theſe were more noble then they of Theſſalonica, receiving the Word with all alacritie, daily ſearching the Scriptures whether thoſe things were ſo.

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To The Reader.

Although there be Catechiſmes enough, whom I might have followed in teaching our Children, yet I thought fitter to chooſe that, which our Mother the Church hath commended to us for that purpoſe, and which in truth, containes the grounds as rightly deciphered and truely diſpoſed as any other; ſo as for all manner of Explanation, Confirmation, and Enlargement, I could not have followed a better Guide: Having therefore conceived ſuch Queſtions as I thought fitteſt to explaine the ſeverall foundations of Catechiſme, and ſought out according to my weake ability ſome places of Scripture, (the onely true foundation of our Faith) to confirme the conſcience in every point, both of Faith and of Obedience, deſiring that the Youth might learne and have in memory, as well the holy Scriptures confirming, as the Doctrines thereby confirmed, I perceived it was both a wearieſome trouble to

them to search and write out so many places, (and our lazie daies are hardly drawne to laborious workes especially in matters of Religion) and also the places, though truely quoted, were often so unfitly and obscurely extracted through their weakenesse, as it required a second labour to unteach their mistakings: for this onely purpose I resolved, (to which otherwise I should never have been drawne) to offer it to the Presse; hoping that (seeing custome hath bred a willingnesse to commit Catechismes to memorie) it will be no small instruction to youth, to have in readines in their hearts plain places of holy Scripture, to confirme every maine point of our Profession. For my doing herein, I have for president Bucæus, who hath in like sort done; this excepted, that I have neither with him brought in any testimonie without the Scriptures, nor (except verie seldome) from the Apochryphall, as beeing insufficient for foundation, howsoever of holy and profitable instruction. What is done for thy good take in good part, and the Lord blesse it to thy edification for his Christs sake.

Thine in the Lord,

W. Ward.

Question.

WHAT is the first promise we make in Baptisme?

A. To forsake the Devill and all his workes, the pompes and vanities of this wicked World, and all the sinfull lusts of the flesh.

Q. How must we forsake the Devill?

A. By forsaking *a* sinne, whereby hee *b* ensnares and *c* workes in the wicked.

a Ephes. 4. 26, 27. Bee angry, and sinne not, neither give place to the Devill. *b* 2. *Tim.* 2. 26. That they may come out of the snare of the Devill, who are taken of him at his will. *c Ephes.* 2. 2. In trespasses and sinnes yee walked, after the Prince that rules in the ayre: the Spirit that now workes in the children of disobedience.

Q. What is the fruit of this thraldome?

A. Wee are made the children of *a* wrath and death, whereof the *b* devill hath power.

a Ephes. 2. 3. In fulfilling the will of the flesh wee were by nature the children of wrath. *b Heb.* 2. 14. He that hath power of death is the devill.

Q. *How are we delivered from it?*

A. Wee must bee made free by the Sonne of God.

Joh. 8. 36. If the Sonne make you free, you shall bee free indeed. *Luk.* 11. 22. When a stronger then he commeth upon him, hee overcomes him, and takes from him all his armour.

Q. *How must we forsake the World?*

A. By crucifying the love of it in our hearts.

Galat. 6. 14. By the Crosse of Christ the World is crucified unto me, and I unto the World. 1. *Joh.* 2. 15. Love not the World, nor the things in the World.

Q. *Why so?*

A. Because wee cannot love both the world and God.

Matth. 6. 24. Yee cannot serve God and Mammon. *James* 4. 4. The amitie of the world is enmitie of God. Whosoever will be a friend of the world, makes himselfe the enemie of God. 1. *Joh.* 2. 15. If any man love the world, the love of the Father is not in him.

Q. *How*

Q. *How muſt we forſake the fleſh?*

A. By *a* crucifying, and *b* avoiding our luſts and wills.

*a Galat.*5.24. They that are Chriſts, have crucified the fleſh, with the affections and luſts. *b* 1.*Pet.*2.11. Abſtaine from fleſhly luſts which fight againſt the ſoule. & 4.2. Hence forth we muſt live, not after the luſts of men, but after the will of God.

Q. *Why ſo?*

A. Becauſe they that live after the fleſh cannot be ſaved.

*Rom.*8.13. If yee live after the fleſh, yee ſhall die. 1.*Cor.*15.30. Fleſh and blood ſhal not inherite the Kingdome of God.

Q. *What is our ſecond promiſe made in Baptiſme?*

A. To beleeve all the Articles of the Chriſtian faith.

Q. *Rehearſe the Articles of thy Beleefe.*

A. I beleeve in God the Father, &c.

Q. *Why ſay we,* I beleeve?

A. Becauſe every one muſt be ſaved by his owne faith.

*Abac.*2.4. The juſt ſhall live by his faith. *Act.*8.37. If thou beleeveſt with all thy heart, thou maieſt. 1.*Ioh.*5.10. Hee that beleeveth in the Sonne of God, hath the witneſſe in himſelfe.

Q. *What*

Q. *What is faith?*

A. Faith in generall is a firme assent to all supernaturall truth revealed. *Acts* 26. 27. Beleevest thou the Prophets? I know thou beleevest.

Q. *Will every faith justifie?*

A. There is a dead faith that profits not. *Iames* 2.26, 27. As the body without the spirit is dead, even so faith without workes is dead.

Q. *How is a lively faith knowne from a dead?*

A. By the fruites.

Q. *How by the fruites?*

A. A lively faith both *a* purifies the heart, and *b* brings forth fruit in the life, and so *c* makes us as new creatures.

a Acts 15.9. God-purified their hearts by faith. *b Galat.* 5.6. Faith onely availes, which workes through love. *Iames* 2.2. Through works, the faith is made perfect. *c* 2.Cor.5.17. If any be in Christ, hee is a new creature.

Q. *What is justifying faith?*

A. A trust and affiance in God, promising pardon of sinne; and attonement with God for the merits of Christ.

Q. *Is*

Q. *Is there not a weake faith which is true?*

A. Yes, there is a faith joyned with some unbeleefe, and distrust.

Mark. 9.24. Lord I beleeve, helpe my unbeleefe.

Q. *What call you a strong faith?*

A. That which is *a* sealed with *b* a full affiance and assurance.

a Eph. 1.13. After you beleeved, you were sealed with the holy Spirit of promise. *b Hebr.* 10. 22. Let us draw neere with a true heart, in full assurance of faith.

Q. *What doe we gaine by faith?*

A. The communion of Christ in our spirits.

Ephes. 3.17. That Christ may dwell in our hearts by faith.

Q. *What priviledges have we thereby?*

A. *a* Justification, *b* sanctification, *c* joy in the spirit, *d* eternall salvation.

a Rom. 5.3. We are justified by faith. *Act.* 10.43. All that beleeve in him shall receive remission of sinnes. *b* 1. *Cor.* 6.11. Ye are washed, sanctified, in the name of our Lord Iesus. *Gal.* 2.20. The life which I now live, I live by the faith of the Sonne of God. *c* 1. *Pet.* 1.8. In whom now beleeving, yee rejoyce with a joy unspeakeable

and

and glorious. *Rom.* 14.17. The kingdome of heaven is joy and peace in the holy Ghost. *d Eph.* 2.8. By grace ye are saved through faith. 1. *Pet.* 1.9. Receiving the ende of your faith, even the salvation of your soules. *Ioh.* 3.16. Whosoever beleeves in him shall not perish, but have everlasting life.

Q. *How is faith to be sought for?*

A. By diligent hearing the Word preached.

Rom. 10.17. Faith comes by hearing, and hearing by the word of God. *Ioh.* 5.39. Search the Scriptures, for they are they which testifie of me. *And* 4.42. Now we beleeve, for we have heard him our selves.

Q. *What doe we learne chiefly in these Articles of our Beleefe?*

A. First, I learne to beleeve in God the Father, who hath made me and all the World.

Q. *Why doe we call God* Father?

A. Because all true beleevers are made his children.

Ioh. 1.12. As many as beleeved, to them he gave power to become the sonnes of God. *Gal.* 3.26. Ye are all the sonnes of God by faith in Iesus Christ. 2. *Cor.* 6.18. I will be your

your Father, and you ſhall bé my ſonnes and daughters. *Rom.*8.15.16.

Q. *Why call we him Almightie?*

A. To teach us the rather to *a* feare him, and *b* truſt in him.

a 1. *Pet.*1.17. If ye call him Father, paſſe the time of your converſation here in feare. *b* *Luk.*12.29,30. Stand not in doubt, your Father knowes that you have need of theſe things. 2. *Cor.*5.7.

Q. *Why* maker of heaven and earth?

A. Becauſe the world was made by him.

*Geneſ.*1.1. In the beginning God made heaven and earth. *Nehem.*9.6. O God, thou madeſt heaven, and the heaven of heavens, the earth, the ſea, and all that are in them. *Exod.*20.11.

Q. *Why elſe?*

A. To ſhew, that as God made all things, ſo hee preſerveth all things, and doth governe them by his ſpeciall providence.

*Pſal.*145.15. The eyes of all waite upon thee, thou giveſt them meate in due ſeaſon. *Matth.*10.29. A ſparrow ſhall not fall to the ground without your Father. *Heb.*1.3. He beares up all things by his mighty word

Q. *What*

Q. *What learne we next in these Articles?*

A. To beleeve in God the Sonne, who hath redeemed me and all mankind.

Q. *What signifies* Iesus?

A. A Saviour.

*Luk.*4.11. This day is borne to you a Saviour. *Ioh.*4.42. Wee know he is Christ the Saviour of the World. *Act.*5.31. Him hath God lift up to be a Saviour. *Act.*13.23. *Eph.*5.23.

Q. *What signifies* Christ?

A. Anointed.

*Esa.*61.1. *& Luk.*4.18 The Spirit of the Lord is upon me. *Acts* 10. 38. God hath anointed Iesus of Nazareth with the holy Ghost. *Act.*4.27.

Q. *Whereto is he anointed?*

A. To be our *a* King, *b* Priest, and *c* Prophet.

*a Esa.*9.7. He shall sit upon the Throne of David, and upon his Kingdome, to order it. *Zach.*9.9. Rejoyce, O Ierusalem, behold thy King commeth unto thee. *Psal.*45.6.

*b Psal.*110.4. &c. *Hebr.*5.6. Thou art a Priest for ever, after the order of Melchisedech. *Heb.*6.20. *& Heb.*2.17. He is a faithfull High-Priest in things concerning God to make reconciliation for the sinnes of the peo-

people. c *Eſa.*61. 1. God hath ſent mee to preach good tidings to the poore: libertie to the captives, and the acceptable yeare of the Lord. *Luk.* 4.18. Thou ſhalt be called the Prophet of the Higheſt

Q. *Why is Chriſt called Gods onely Sonne?*

A. Becauſe he onely is Gods Sonne by nature.

*Ioh.*1.18. No man hath ſeene God, but the onely begotten Sonne, who is in the boſome of his father. *Ioh.*3.16. God hath given us his onely begotten Sonne. *& verſ.*18.

Q. *How then are we Gods children?*

A. By grace, as wee are married unto Chriſt.

*Oſe.*2.19. I will marrie thee unto mee for ever. *Ioh.*3.29. Hee that hath the bride is the bridegroome. *Epheſ.* 5.23. The huſband is the wives head, as Chriſt is of the Church.

Q. *Why is he called* our Lord?

A. Becauſe God hath appointed him to be our head and gouernour.

*Epheſ.*1.22. God hath appointed him over all things, the head of the Church. *&* 5.23. Chriſt is the head of the Church. *Eph.* 4.15. Let us in all things grow up into him which is the Head, even Chriſt.

Q. *What*

Q. *What doth this teach us?*

A. That wee muſt ſeparate our ſelues to his ſeruice.

1. *Cor.* 6, 20. Yee are bought with a price, therefore glorifie God in your bodies and ſpirits, for they are Gods. *Tit.* 2. 14. Chriſt redeemed us to bee a peculiar people to himſelfe.

Q. *How is it ſaid,* conceiued by the Holy Ghoſt?

A. By the holy Ghoſt is here meant, the power of God.

Luk. 1. 35. The holy Ghoſt ſhall come upon thee, and the power of the moſt high ſhall ouerſhadow thee.

Q. *What meane theſe words,* borne of the Virgin Marie?

A. That he tooke our fleſh truely upon him.

Rom. 1. 3. Chriſt was made of the ſeede of Dauid according to the fleſh. *Hebr.* 2. 14. Seeing the children were partakers of fleſh and blood, he alſo himſelfe tooke part with them. *& 1. Iob.* 4. 1. 2.

Q. *What meanes theſe words,* ſuffered under Pontius Pilate?

A. All Chriſts *a* ſufferings, and eſpecially his *b* death.

*a Esa.*53.3. He is a man full of sorrow, and hath experience of infirmities. *Matth.*16. 21. He must goe to Ierusalem, and suffer many things of the Elders and High Priests and be slaine. 1. *Pet.* 2. 21. *b Rom.* 6.10. Christ died once for sinne. *Heb.*2.9. He was made lower then Angels, that he might tast of death for all men.

Q. *What did* Pontius Pilate?

A. First *a* iudged him innocent, and then *b* condemned him *c* against his conscience.

a Ioh. 18. 38. *&* 19. 4. 6. Pilate said unto them, I finde no fault in him at all. *Luk.*23. 14. Yee have brought me this man as one that perverts the people; and behold I have examined him, and have found no fault in him;-no nor yet Herod. *b Luk.*23.23. They required that he might be crucified,--and Pilate gave sentence that it should bee so. *Matth.*27.26. *& Mar.*15.15. *& Ioh.*19.16. He scourged Iesus, and delivered him to be crucified. *c Mar.*15.10. He knew that the High Priests had delivered him of envy. *Matth.* 27. 24. He washed his hands,--saying, I am innocent of the blood of this just man.

Q. *Why was Christ* crucified?

A. It was the death appointed, to beare the curse of God.

Deut. 21. 23. The curse of God is on him that is hanged. *Gal.* 3. 13. Cursed is every one that hangs on a tree.

Q. *Why is it said,* dead?

A. Because it was his Death that wrought our redemption.

Rom. 5. 10. We were reconciled to God by the Death of his Son. 1. *Cor.* 15. 3. Christ died for our sinns according to the Scriptures. *Col.* 1. 20. Hee reconciled all things by the blood of his Crosse.

Q. *Why is his Burial mentioned?*

A. To *a* confirme his death, and so to *b* glorifie his resurrection.

a Matth. 27. 59. Ioseph tooke the body, and put in his new toombe. *Mark.* 15. 44. Pilate asked if he had been any while dead; and when hee had learned the truth of the Centurion, hee gave the body to Ioseph. *b Act.* 2. 24. God loosed the sorrowes of death, because it was impossible hee should bee holden of it. *Vers.* 31. That his soule should not bee left in grave, neither his flesh should see corruption.

Q. *What*

Q. *What learne we hence?*

A. To die, and to bee buried with him ſpiritually from ſinne.

Rom. 6.6. Our old man is crucified with Chriſt, that the body of ſinne might be deſtroyed. *Verſ.* 11. Ye are dead to ſinne, but alive to God. 1. *Pet.* 4.1. He that ſuffered in the fleſh, hath ceaſed from ſinne. *Coloſſ.* 2. 12.

Q. *How is his deſcending into Hell underſtood?*

A. By ſome of a locall deſcending, to triumph over the Devils.

Eph. 4.9. He deſcended into the loweſt parts of the earth. 1. *Pet.* 3. 19. Hee went and preached to the Spirits that are in priſon.

Q. *How otherwiſe?*

A. That his ſoule continued for ſome time in a ſtate of ſeparation, diſioyned from the body.

Q. *How otherwiſe?*

A. By others, of the ſorrowes of hell ſuffered on the Croſſe.

Pſal. 116.3. The ſnares of death compaſſed mee, the griefes of hell caught me. *Matthew.* 27. 46. Ieſus cryed with a loud voyce, ſaying, My God, my God, why haſt thou forſaken me?

Q. *Wherefore did he rise againe?*

A. To make perfect our redemption.

Rom. 4. 25. Christ was delivered for our sinnes, and is risen againe for our justification.

Q. *Wherefore else?*

A. To confirme the hope of our resurrection.

1. *Cor.* 5. 13. 16. If there be no resurrection, then Christ is not risen. *Vers.* 20. Christ is risen, and is made the first fruits of them that slept. 2. *Cor.* 4. 14. Hee that raised up the Lord Iesus, shall raise us up also by Iesus. *Iob.* 19. 25.

Q. *Why further?*

A. To lead us to spirituall resurrection to new life.

Rom. 6. 4. As Christ was raised up from the dead, so we also should walke in newnes of life. *Vers.* 11. *Rom.* 8. 11. Hee that raised Christ from the dead, shall also quicken your mortall bodies. *Ephes.* 5. 14. *Coloss.* 2. 12.

Q. *Why did he ascend?*

A. To prepare a place for us in Heaven.

Iob. 14. 2. I goe to prepare a place for you.

Q. *Why*

Q. *Why else?*

A. To send the Comforter unto us. *Iob.16.7.* If I goe not away, the Comforter will not come unto you; but if I depart, I wil send him unto you. *Iob.* 7. 39. The Holy Ghost was not yet, because Iesus was not glorified.

Q. *For what further end?*

A. To teach us to ascend to him in our meditations.

Col. 3.1. If ye bee risen with Christ, seeke those things which are above, where Christ sitteth at the right hand of God.

Q. *What signifies his sitting at the right hand of God?*

A. His exaltation to the glory of God. *Eph.* 1.20. He set him at his right hand, far above all things, principallitie, and powers, and might, and dominion, and every name that is named. *Philip.* 2.9. God hath highly exalted him, and given him a name above every name. *Heb.* 1.3. He sitteth at the right hand of the Majestie, in the highest places. *Psal.* 110.1. *Act.* 2.34.

Q. *What gaine we thereby?*

A. Continuall intercession for the pardon of our sinnes.

1. *Iob.* 2.1. If any man sinne, wee have an

Advocate with the Father, Iesus Christ the iust, he is the reconciliation for our sinnes, and the sinnes of the whole world. *Rom.*8. 34. Who shall condemne me? --it is Christ which sitteth at the right hand of God, and makes request for us.

Q. *What more?*

A. **Assurance to partake the same glory with him.**

*Col.*3 4. When Christ which is our life shal appeare, then shall wee also appeare with him in glory. 1.*Tim.*4.8. There is laid up for me the crowne of righteousnesse, which the Lord shall give at that day to all them that love his appearing. 1. *Pet.* 4. 13. *and* 1.*Ioh.*3.2.

Q. *How understand you his comming again to iudgement?*

A. **That hee shall come** *a* **truely in person, and** *b* **end this wicked world.**

a Matth. 26.64. Hereafter ye shall see the Sonne of man --comming in the cloudes of Heaven. *Acts* 1. 11. Iesus shall so come as you have seen him goe into heaven. *b* 1.*Cor.* 15.24. Then shall bee the ende. 1.*Pet.*4.7. The end of all things is at hand. *Apoc.*10. 6. The Angells sware that time shall be no more.

Q. *How*

Q. *How shall this judgement be?*

A. All mens *a* workes and *b* secrets shall be brought into iudgement.

a 2. *Cor.* 5. 10. We must all appeare before the judgement seat of Christ, that every one may receive according to that he hath done in body. *Apoc.* 20. 12. I saw the dead, both great and small, stand before God, and the bookes were opened, --and the dead were judged of those things written in those bookes. *Rom.* 2. 6. *b Rom.* 2. 16 At that day, God shall judge the secrets of men by Iesus Christ.

Q. *Who shall be judged?*

A. *a* All, both the *b* righteous, the *c* wicked, and the *d* devills themselves.

a Rom. 14. 10. Wee shall all appeare before the judgement seat of Christ, that every one may receive according to that he hath done. *Act.* 17. 31. In that day hee will judge the world. *b Matth.* 25. 34. The King shall say to them on his right hand, Come yee blessed of my Father, inherite the Kingdome. 1. *Pet.* 4. 17. Iudgement must beginne at the house of God. 2. *Thes.* 1. 7. 10. 2. *Tim.* 4. 8. *c Matth.* 25. 41. Then shall he say to them on his left hand, Depart from me ye cursed into everlasting fire.

2. *Thess.* 1. 8. The Lord Iesus shall shew himselfe from heaven, in flaming fire, rendring vengeance to them which know not God, and obey not his Gospell. *Matth.* 7. 22. *d Iude ver.* 6. The Angels which kept not their first estate, he hath reserved in everlasting chaines, to the judgement of the great day. *And* 2. *Pet.* 2. 4. *Matth.* 8. 29. The Devils cryed, saying, Art thou come to torment us before the time?

Q. *What learne wee thirdly in this Article?*

A. To beleeve in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Q. *What is the Holy Ghost?*

A. The third *a* person proceeding from the *b* Father and the Sonne.

a Matth. 28. 19. Goe-- and baptize in the name of the Father, Sonne, and holy Ghost. 1. *Ioh.* 5. 7. There are three which beare record in Heaven, the Father, the Word, and Holy Ghost, and these three are one. 2. *Cor.* 13. 13. *b Ioh.* 15. 26. The Comforter will come, whom I will send unto you from the Father. *Galat.* 4. 6. God hath sent forth

forth the Spirit of his Sonne into your hearts.

Q. *Why is he called Holy, rather then the Father or the Sonne?*

A. Because it is his Office to sanctifie us.

1.*Cor.*6.7. Ye are sanctified--in the Name of the Lord Iesus, and by the Spirit of God. 2.*Thess.* 2.13. God hath chosen you to salvation, through the sanctification of the Spirit. *Rom.*15.16. 1.*Pet.*1.2.

Q. *What learne we further in these Articles?*

A. The prerogatives belonging to the Catholique Church of God.

Q. *What is the Catholique Church?*

A. The Catholike Church is a company of persons, that alwayes did, now doe, and till the ende of the World, shall make an holy profession of all saving truth necessarie to salvation; & in that company is the mysticall body of Christ, consisting of those persons who are ordained to eternall salvation.

Rom. 12. 5. 1.*Cor.* 10. 51. We beeing many are one bodie in Christ. *Ephes.* 5. 23. Christ is the Head of the Church, and the Saviour of his Bodie. *And vers.* 30.

All.

b Act. 2.47. The Lord added to the Church daily such as should be saved. *Act.* 13.48. As many as were ordained to eternall life beleeved.

Q. *Why is it called Catholique?*

A. Because it is not tied to one place, but dispersed over all the World.

Psal. 2.8. I will give thee --the ends of the earth for thy possession. *Psal.* 19.4. *& Rom.* 10.18. Their line is gone foorth through all the earth, and their words to the ends of the World.

Q. *Who is the Head of this Church?*

A. The chiefe *a* Bishop and *b* Head thereof is Jesus Christ.

a 1. *Pet.* 2.25. *&* 5.4 Ye are returned to the shepheard and Bishoppe of your soules. *b Psal.* 18.43. Thou hast made me the head of the heathen. *Eph.* 1.22. He hath appointed him over all things the head of the Church. *&* 5.23. *Coloss.* 1.18. Hee is the head of the body the Church.

Q. *Why is it called* holy?

A. Because they onely are true members that are sanctified.

1. *Cor.* 1.2. Vnto the Church of God, --to them that are sanctified in Christ Iesus. *Eph.* 5.26. He did sanctifie it and cleanse it,

to

to make it unto himselfe a glorious Church *Heb.* 10. 14. With one offering he hath consecrated for ever, them that are sanctified. *& vers.* 10.

Q. *What signifies*, the Communion of Saints?

A. The fellowshippe wee have with *a* Christ, and *b* all the faithfull.

a Ioh. 14. 20. I am in my Father, and you in me, and I in you. *& ver.* 23. 1. *Cor.* 1. 9. Yee are called by God into the fellowship of his Sonne Iesus Christ. *&* 2. *Cor.* 2. 16. 1. *Ioh.* 1. 3. That ye may have fellowshippe with us, and that our fellowship may also be with the Father, and with Iesus Christ. *b Eph.* 2. 19. Now yee are --citizens with the Saints, and of the houshold of God. 1. *Ioh.* 1. 7. If wee walke in the light, wee have fellowshippe one with another. *Colos.* 2. 19.

Q. *What is Sinne?*

A. Every transgression of the Law. 1. *Ioh.* 3. 4. Sinne is the transgression of the Law. *Iames* 2. 11. If thou killest, thou art a transgressor of the Law. *Rom.* 2. 25. 27.

Q. *Who shall obtaine* forgivenesse of Sinnes?

A. All

A. **All that beleeve in Iesus Christ.** *Acts* 10. 43. All that beleeve in him shall receive remission of sinnes. 13. 39. *Rom.* 3. 22. The righteousnesse of God by the faith of Iesus Christ, is unto all, and upon all that beleeve. *Rom.* 10. 4. *Gal.* 3. 22.

Q. *In what manner are our sinnes forgiven?*

A. **By not beeing imputed to us.** *Esa.* 27. 9. This is all the fruit, the taking away of his sinnes. *Esa.* 43. 25. *Ierem.* 31. 34. *&* *Heb.* 8. 12. I will forgive their iniquities, and will remember their sinnes no more. *Psal.* 32. 2. *&* *Rom.* 4. 8. Blessed is the man, to whom the Lord imputeth not sinne.

Q. *By what meanes are they forgiven?*

A. **By the** *a* **blood and** *b* **death of Christ.** *a* *Ephes.* 1. 17. Wee have redemption thorough his blood, even the forgivenesse of our sinnes. 1. *Ioh.* 1. 7. The blood of Christ cleanseth us from all sinnes. *Hebr.* 9. 14. *b* *Rom.* 5. 10. Wee are reconciled to God by the death of his Sonne. *Col.* 1. 21. Hee hath reconciled us, in the body of his flesh, through death. *Heb.* 9. 15.

Q. *What meaneth,* the resurrection of the body?

A. That

A. That wee shall bee cloathed againe with our bodies in the life to come. *Iob* 19.26. I shall see God in my flesh. *Iob.* 5.28. All that are in the graves shall heare his voice, and shall come forth. *Apoc.* 20. 13. And the sea, --and death, and hell delivered up the dead that were in them. *Rom.* 8.23. The redemption of our body.

Q. *What meanes*, life everlasting?

A. That immortall inheritance, which the righteous shall enioy for ever in heaven.

2. *Cor.* 4.17. Our light affliction--causeth unto us a farre more excellent, and eternall weight of glorie. *Rom.* 8.18. 21. 1. *Pet.* 1. 4. Wee are begotten againe to an inheritance immortall and undefiled, that fades not away. *Apoc.* 22. 7. The Lord God gives them light, and they shall raigne for evermore.

Q. *Shall not the wicked also enjoy everlasting life in their bodies?*

A. No, but everlasting *a* death, and *b* perdition in *c* torment for evermore.

a Apoc. 21. 8. They shall have their part in the lake which burnes with fire and brimstone, which is the second death. *&* 20. 14. *& Matth.* 25. 41.

b 2. *Thess.*

b 2. *Thess.* 1. 9. They shall be punished with everlasting perdition. *c Mat.* 25. 46. They shall goe into everlasting paine. *& 13. 42. Mark.* 9. 43: *Apoc.* 20. 10. They shall bee tormented every day and night for evermore.

Q. *What is the third promise wee make in Baptisme?*

A. To keepe Gods Lawes all the dayes of our lives.

Q. *Doth the Lawe remaine still in force?*

A. Yea, the Law is *a* good, and must not *b* be broken.

a Rom. 7. 12. The Law is holy, and the commandement holy, just, and good. 1. *Tim.* 1. 8. The Law is good, if a man use it lawfully. *b Matth.* 5. 19. Whosoever shall breake one of these least Commandements, --shall be called the least in the Kingdome of Heaven.

Q. *Who are bound to obey it?*

A. All that *a* love Christ, or will enter *b* into life.

a 1. *Ioh.* 14. 15. If yee love me, keepe my Commaundements. *b Matth.* 19. 17. If thou wilt enter into life, keepe the Commandements.

Q. *How*

Q. *How is it then said*, The Lawe is not given to the righteous man?

A. It meanes, that the Law condemnes not righteous workes.

*Gal.*5.22. The fruit of the Spirit, is love, joy, peace, --goodnesse, meekenesse, temperance, against such there is no Law.

Q. *How are wee then at liberty from the Law?*

A. Wee are freed from the impossible conditions of the Law.

Rom. 8.2. The Law of the Spirit of life in Christ Iesus, hath freed me from the law of sinne and death:--that, that which was impossible in the Law, in as much as it was weake, because of the flesh.

Q. *What conditions?*

A. First, we need not seeke to be justified by the Law.

*Rom.*3.20. By the workes of the Law shall no flesh be justified. *& vers.*28. *Gal.*2.16. Know that a man is not justified by workes of the law; because by the works of the law no flesh shall be justified.

Q. *What else?*

A. The Law cannot *a* condemne them that are in *b* Christ by his Spirit.

*a Rom.*6.14. Yee are not under the Law, but under

under grace. *b Rom.* 8.1. There is no condemnation to them that are in Christ, that walke not after the flesh, but after the Spirit. *Gal.* 5. 18. If ye bee led by the Spirit, ye are not under the Law.

Q. *What then are the endes of the Law?*

A. **First it serves to condemne the wicked men.**

Rom. 2.12. As many as have sinned in the Law, shall be judged by the Law. 1.*Tim.* 1.9. The Law is given to the lawlesse and disobedient: to the ungodly sinners, unruly, prophane, murtherers, &c.

Q. *What else?*

A. **To let man see the vglines and horror of sinne.**

Gal. 3.19. The law was added because of transgression. *Rom.* 3.20. The Law entred --that the offences should abound. & 7.13. That sinne might be out of measure sinfull by the Commandement.

Q. *To what use serves this?*

A. **To *a* destroy our carnall confidence, and make us *b* seeke unto Christ to bee justified.**

a Rom. 7. 9. When the commandement came, sinne revived, but I died, and the same commandement was found unto mee

unto

unto death. *b Gal.*3.24. The law was our Schoolemaſter unto Chriſt. *Rom.* 10. 4. Chriſt is the ende of the Law for righteouſneſſe.

Q. *Is there no further uſe of the Law?*

A. Yea, it is a rule *a* of direction, *b* to be obeyed with *c* reverence.

*a Pro.*6.23. The Commandement is a lanthorne, and inſtruction, a light---and the way of life. *Pſal.* 119. 15. Thy word is a lanthorne to my feete, and a light to my paths. *& verſ.*91. *b Titus* 2.12. The grace of God that bringeth ſalvation--teacheth us to denie ungodlineſſe, and worldly luſts, and to live ſoberly, righteouſly, and godly in this world. *c* 1.*Pet.*1.17. If ye call God Father, paſſe the time of your dwelling here in feare.

Q. *What doth it teach us?*

A. The wayes of *a* righteouſneſſe, and the *b* knowledge of ſinne.

*a Pſal.*37.31. The law of his God is in his heart, his ſteps ſhall not ſlide. *Eſa.* 51.7. Hearken ye that know righteouſneſſe, in whoſe heart is my law. *b Rom.*3.20. By the Law came the knowledge of ſinne. *&* 7.7. I knew not ſinne but by the Law.

Q. *What is the generall ſcope of the Law?*

A. To love *a* God and our neighbour with *b* pure hearts.

a Matth. 22. 37. Thou shalt love the Lord thy God with all thy heart, all thy soule, and all thy minde: this is the first and great commandement: and the second is like unto it, Thou shalt love thy neighbour as thy selfe. *b* 1. *Tim.* 1. 5. The ende of the commandement is love out of a pure heart.

Q. *How many Tables are there of the Commandements?*

A. *a* Two, containing *b* duties to God and to our neighbour.

a Exod. 31. 18. The Lord gave him two Tables of the Testimonie, tables of stone written with the finger of God. *Deut.* 9. 10. The Lord delivered mee two tables. *b Matth.* 22. 37. 39. Thou shalt love God, &c. and thou shalt love thy neighbour as thy selfe; on these two hangeth the whole Law.

Q. *How many Commandements are there?*

A. Tenne: foure in the first Table, sixe in the second.

Exod. 34. 28. Hee wrote in the tables the words of the covenant, even the ten words. *Deut.* 4. 13. Then he declared to you his covenant, even the ten words.

Q. *Where.*

Q. *Wherefore serves the Preface?*

A. To make us to receive the Lawe more reverently.

*Deu.*4.1. Hearken O Israel,-to these lawes --that yee may possesse the Land which the Lord God giveth you. *& Chap.* 5. 1. *& 6.* 1.

Q. *What are the reasons?*

A. First, because the Lord spake them with his owne mouth.

*Exod.*20.12. Ye have seene that I have talked with you from heaven. *Deuter.*5.22. These words the Lord spake to all your multitude in the mount, out of the middest of the fire, the cloud and darkenesse. *And vers.* 4. The Lord talked with you face to face.

Q. *What else?*

A. Because hee is *a* Jehovah, *b* mighty God.

*a Levit.*18.5. Yee shall keep my statutes, I am the Lord. *Vers.*6.21. *b Deut.*4.23. *& Exod.*34.14. Take heed to your selves--for the Lord thy God is a consuming fire, and a jealous God. *Deu.*10.17. The Lord your God is a great God, mighty and terrible. *& 6.*15. The Lord your God is a great God, mightie and terrible. *& 6.*15. Least the

wrath of the Lord be kindled against thee, and destroy thee.

Q. *What further?*

A. Because hee is our *a* God, and hath *b* done great things for us.

a Deut. 7. 6. & 10. 15. The Lord thy God hath chosen thee to be a pretious people unto himselfe, above all people that are upon the earth. 4. 7. What nation is so great, unto whom the gods come so neere unto them, as our God is. *b Deut.* 11. 7. 8. Your eyes have seene all the great acts of the Lord, which he did, therefore ye shall keep all my commandements. & 6. 12. Beware least thou forget the Lord, which brought thee out of the land of Egypt. *Levit.* 11. 45.

Q. *What is the first Commandement?*

A. Thou shalt have none other gods before me.

Q. *What is forbidden in the first Commandement?*

A. To love or worship any strange god inwardly or outwardly.

Psal. 81. 9. If thou wilt have no strange god in thee, neither worship any strange god.

Psal.

Psal. 16.4. The sorrowes of them that offer to another god, shall bee multiplyed. *Psal.*44.20. If we have holden up our hands to a strange god, shall not God search it out?

Q. How outwardly?

A. By *a* worshipping or *b* permitting any heathen Idols.

a Exod. 23.24. Thou shalt not bow downe to their gods, nor serve them. *And Deut.* 7.16. That shall be thy destruction. *&* 8.19. Yee shall surely perish. *Dan.* 3.18. O King, we will not serve thy gods, nor worship the golden image. *b Deut.* 12.3. Yee shall utterly destroy all the places, wherein they served their gods: --yee shall overthrow their Altars, breake downe their pillars, burne their groves, and hew downe the graven images of their gods. *Deut.*7.25. The graven Images of their gods, ye shall burne with fire. *& Exod.*23.24.

Q. How secondly?

A. By *a* coniuring, witchcraft, and charming, or any practise with *b* spirits.

*a Deut.*18.10. Let none be found amongst you that--useth Witchcraft, nor a regarder

of times, --or a ſorcerer, or a charmer, or a ſoothſayer, or that asketh counſell of the dead. *Levit.*19.26. Ye ſhall not uſe witchcraft, nor obſerve times. 2.*Chron.* 33.6. *b Levit.*20.27. If a man or woman have a ſpirit of divination or ſoothſaying, *Deut.* 81.11. *ſuprà.*

Q. *How elſe?*

A. By *a* ſeeking or *b* adviſing others to ſeeke to ſuch for helpe.

a Levit. 20.6. If any turne after ſuch as worke with ſpirits, and after ſoothſayers, I will ſet my face againſt that perſon, and cut him off. *Ierem.* 27.9. Heare not your ſoothſayers, your dreamers, enchanters, nor ſorcerers. 2.*Kin.*1.3. *b Eſa.*8.19. When they ſhall ſay to you, Enquire at them that have a ſpirit of divination, and at the ſoothſayers, --Should not the people enquire at their God? from the living to the dead?

Q. *How further?*

A. By ſuperſtitious obſerving of *a* planets, *b* dreames, *c* tokens of ill fortune, and ſuch like.

*a Eſa.*47.13. Let now the Aſtrologers, the Star-gazers, the Prognoſticators ſtand up, --they ſhall be as ſtubble, the fire ſhal burn them. *Ierem.* 10.2. Be not afraid for the ſignes

ſignes of heaven. *b Ier.* 29. 8. Give no eare to your dreames which you dreame. *& 27. 9. ſupra. Zach.* 10. 2. The dreamers have told a vaine thing. *c Deut.* 18. 10. Let none be found among you that is a regarder of times, or a marker of the flying of fowles.

Q. *How alſo?*

A. By ſwearing by the creatures, or any thing ſave God.

Ioſua 13. 7. Make no mention of the name of their gods, nor cauſe to ſweare by them. *Ierem.* 5. 7. They have forſaken mee, and ſworne by them that are no gods. *Zeph.* 1. 5, They ſware by Malcham. *Ierem.* 12. 16. If thou wilt ſweare by my name, the Lord liveth, as they taught my people to ſweare by Baal, they ſhall bee built, *vide Geneſ.* 42. 15.

Q. *How doe wee breake this Commandement inwardly?*

A. By giving to other things the love or feare due onely to God.

Matth. 4. 10. It is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.

Q. *To what things?*

A. To the *a* world, and *b* thy ſelfe, or any other creature.

a 1. *Ioh.* 2. 5. If any man love the world, the love of the Father is not in him. *b Luk.* 9. 23. If any will follow me, let him deny himselfe.

Q. *How to the world?*

A. In following *a* pride, *b* covetousnes, or *c* pleasure more then God.

a Gal. 5. 26. Let us not be desirous of vaine glorie. *Esa.* 14. 14. I will ascend above the height of the clouds, I will be like the most High. *Genes.* 11. 4. Let us build us a Tower that may reach to heaven, and get us a Name. *b Iob* 31. 24. If I have made gold my hope, or the fine wedge my confidence. *Eph.* 5. 5. *& Col.* 3. 5. Covetousnesse is Idolatry. *Abac.* 2. 9. *c* 1. *Tim.* 5. 6. Shee that liveth in pleasure is dead when shee liveth. 2. *Tim.* 3. 4. They shall bee lovers of pleasure more then lovers of God.

Q. *How in our selves?*

A. By regarding our owne *a* bellies, *b* wills, or *c* lives, more then God.

a Rom. 16. 18. They serve not Christ but their own bellies. *Philip.* 3. 19. Whose god is their bellie. *b Esa.* 58. 13. Thou shalt honour God, not doing thine owne wayes, nor finding thine owne pleasure, nor speaking thine owne words. *c* If any come to me, and

and hate not--his owne life--he cannot bee my diſciple, *Luk.*14.26. *Apoc.*12.11. They loved not their lives unto death.

Q. *How in others?*

A. By inordinate *a* fearing, *b* loving, *c* reſpecting of man, and by *d* cockering our children,

*a Gal.*1.10. If I pleaſed men, I ſhould not be the ſervant of Chriſt. *b Matth.*10.37. Who loves father and mother, ſonne or daughter more then me, is not worthy of me. *c Mark.*6.26. For their ſakes which ſate with him--the King ſent an executioner--and hee beheaded him in the priſon. *d* 1. *Sam.* 2. 29. Wherefore--honoureſt thou thy ſonne above me.

Q. *What duties are required in the affirmative part?*

Anſ. To acknowledge *a* one true God, the Father, *b* Sonne, *c* and Holy Ghoſt.

a 2.*Kings* 5.15. Now I knowe there is no God in all the world, but in Iſrael. 1.*Chro.* 28.9. O my ſonne, know thou the God of thy Father. *b Ioh.* 5.23. All men ſhould honour the Sonne, as they doe the Father. *c Eſa.*48.16. Now the Lord God and his Spirit hath ſent me.

Q. *What*

Q. *What is the effect of this knowledge?*

A. To acknowledge his providence in all things.

Geneſ. 45. 7. God ſent me before you, to preſerve your poſteritie in this land, and to ſave you alive. *& verſ.* 5. *Iob* 1. 21. The Lord gave, &c.

Q. *What other duties are required?*

A. To *a* love him, *b* feare him, and *c* truſt in him.

a Deut. 6. 5. Thou ſhalt love the Lord thy God with all thy heart. *Pſal.* 31. 23. Love the Lord all yee his Saints. 2. *Theſſal.* 3. 5. *b Deuter.* 10. 12. 20. Thou ſhalt feare the Lord thy God. *c Pſal.* 115. 9. O Iſrael, truſt thou in the Lord:--O houſe of Aaron truſt in the Lord:-- Ye that feare the Lord, truſt in the Lord, he is their helper and defender

Q. *What are the fruites of this love?*

A. To *a* praiſe him, to *b* deſire him, and to *c* delight in him alwayes.

a Eſa. 43. 21. This people have I formed for my ſelfe: They ſhall ſhew forth my praiſe. *Pſal.* 50. 23. *b Pſal.* 42. 1. As the hart brayes for the rivers of water, ſo panteth my ſoule after thee, O God. *Pſal* 63. 1. *&* 84. 2. My ſoule thirſteth for thee, my fleſh longeth greatly after thee. *c Pſal.* 37. 4. De-

4. Delight thy selfe in the Lord. *And* 84. 2. My heart and my flesh rejoyce in the living God. *vers.* 10. *Psal.* 35.9. & 63.3.5. *Iob* 27.10.

Q. *What else?*

A. To a obey his will, and b beare his hand.

a *Deut.* 11.27. Behold, --a blessing if yee obey the Commandements of the Lord your God. *Exod.* 24 7. All that the Lord hath said, we will doe and bee obedient. b 1.*Sam.* 3.18. It is the Lord, let him doe what seemeth him good. 2.*Sam.* 15.26. Behold here am I, let him do to me as seemeth good in his eyes.

Q. *What is required to this love?*

A. To love a holinesse, the b word, the c godly, and all that God loveth.

a *Esa.* 58.13. If thou call the Sabbath a delight to consecrate it, as glorious to the Lord. b *Psal.* 119.47. All my delight shall be in thy commandements. & *vers.* 97. O how I love thy Law. & *vers.* 127. I love it above gold, yea fine gold. c *Psal.* 16.3. To the Saints--all my delight is in them. 1.*Iob.* 3.14. We are translated from death to life, because we love the brethren. *Psal.* 26.8.

Q. *What else?*

A. To

A. To hate *a* ſinne and *b* Sathan, and *c* all that God hates.

*a Pſal.*97.10. Ye that love the Lord, hate evill. *Prov.*8.13. The feare of the Lord is to hate evill. *b Zach.* 3.2. The Lord reproove thee, Sathan. *Rom.*16.20. The God --ſhall tread Sathan under your feet. 1.*Pet.* 5.8. *& Matth.* 13.25. Sathan is called our enemie. *c Pſal.* 139. 21. Doe I not hate them O Lord, that hate thee?--I hate them with an unfained hatred, as though they were mine enemies.

Q. *How doe we feare him?*

A. By *a* fearing to ſinne, and *b* reverencing his ordinances.

*a Pſal.*4.4. Tremble and ſinne not. *Prov.* 16.6. By the feare of the Lord they depart from evill. *b Eſa.*66. 2. To him will I look that trembleth at my words.

Q. *What is the ſecond Commandement?*

A. Thou ſhalt not make to thy ſelfe any graven Image, nor the likenes of any thing that is in heaven above, or in the earth beneath, or in the water under ẏ earth. Thou ſhalt not bow downe to them, nor worſhip them: For I the Lord thy God am a ielous God, and viſit the ſinns of the fathers upon the Children unto the third & fourth generation of them that hate me, and ſhew mercie

cie unto thousands in them that love mee, and keepe my Commandements.

Q. *How breake wee this Commandement?*

A. By giving Gods worship to any image. *Deut.* 4. 16. Take heed to your selves, for yee saw no image in the day that the Lord spake unto you, --that ye corrupt not your selves, and make you a graven image, or representation of any figure. *Deut.* 27. 15. Cursed be hee that maketh any image, an abomination to the Lord.

Q. *How also?*

A. By *a* making, publishing, or *b* suffering images to such purpose.

a Psal. 115. 8. *&* 135. 18. They that make them are like unto them. *b Exod.* 23. 24. You shall breake in pieces all their images. 2. *King.* 18. 4. Hee brake in pieces the brazen serpent that Moses had made, for- -the children of Israel to burn incense to it.

Q. *How else?*

A. By worshipping any creature with religious worship.

Apoc. 19. 10. *&* 22. 8. I fell downe before his feete to worshipp him; but he said to me, See thou doe it not, for I am thy fellow servant, and one of thy brethren. *Acts* 10. 26 But Peter tooke him up, saying, Stand up, for even I my selfe am a man.

Q. *How*

Q. *How further?*

A. By superstition, and all will-worship added to Gods service.

*Col.*2.18. Let no man beare rule over you, --by humblenesse of mind, and worshippings of Angels. *vers.* 23. Which things indeede have a shew of wisdome in voluntarie religion.

Q. *What duties are required?*

A. To worship God *a* spiritually, truely, *b* diligently, and *c* reverently.

a 1.*Ioh.*4.24. God is a spirit, and they that worship him, must worshippe him in spirit and truth. *b* 1.*Sam.*1.19. They rose up early, and worshipped before the Lord. *Ezec.* 45.13. Thou shalt daily make a burnt offering before the Lord. *c Psal.* 5.7. In thy feare will I worshippe before thy holy Temple.

Q. *What else?*

A. To set forward Gods worshippe amongst others, according to our calling. 2.*King.*30.1. And Hezekiah sent to all Israel and Iudah--that they should come to the house of the Lord,--to keep the Passeover.

Q. *What more?*

A. To use the helpes reverently, as *a* fasting, *b* prayer, and *c* vowes.

a 2.*King.*

a 2. *Kin.* 20. 3. Iehoſaphat ſet himſelfe to ſeeke the Lord, and proclaimed a faſt throughout all Iudah. *b* 1. *Theſſ.* 5. 17. Pray continually. *Eph.* 6. 18. Pray alwayes. *c Pſa.* 50. 14. Pay thy vowes unto the moſt high. *Pſal.* 116. 14. I will pay my vowes unto the Lord. *Eccleſ.* 5. 3. When thou haſt vowed to the Lord deferre not to pay it. *Deuter.* 23. 21.

Q. What is the third Commandement?

A. Thou ſhalt not take the name of the Lord thy God in vaine, &c.

Q. What is meant by the name of God?

A. His *a* power, his *b* glorie, and whatſoeuer doth *c* repreſent it.

a The Angel- will not ſpare your miſdeeds becauſe my name is in him, *Prov.* 18. 10. *b Pſal.* 8. 1. O Lord our God, how excellent is thy name in all the world! *Deuter.* 32. 3. *c* 2. *King.* 21. 7. In this houſe--which I have choſen--will I put my name for ever. *Deu.* 12. 5. Yee ſhall ſeeke the place which the Lord ſhall chooſe--to put his Name there. *Ier.* 32. 34.

Q. How is it taken in vaine in the word?

A. By blaſpheming *a* God, or his *b* Word, or *c* Religion.

a Levit. 24. 16. Hee that blaſphemes the Name

Name of the Lord, ſhall be put to death? *Dan.*3.15. Who is that god that can deliver you out of my hands. *b Act.*18.6. When they blaſphemed, hee ſhooke his raiment, and ſaid, --your blood be upon your owne head. *c Act.*19.9. But when certaine--ſpake evill of the way before the multitude, he departed from them, and ſeparated the diſciples. & 28. 22. This way is every where ſpoken againſt.

Q. *How elſe?*

A. By *a* periurie, or *b* wicked ſwearing.

*a Levit.*19.12. Ye ſhall not ſweare by my Name falſely. *Zach.* 5. 4. The curſe ſhall enter into the houſe of them, that falſely ſweare by my name, and it ſhall remaine in the midſt of his houſe, and conſume it with the timber and the ſtones thereof. *Zach.*8. 17. Love no falſe oath, for theſe are things I hate, ſaith the Lord. *Mal.*3.5. *b Zach.*5. 3. Every one that ſweareth ſhall be cut off. *Matth.*5.34. I ſay unto you, Sweare not at all. *Iam.* 5. 12. My brethren, ſweare not neither by heaven, nor by earth, nor by any other oath. *Eccleſ.*23.9.

Q. *How alſo?*

A. By abuſing the ſame to ſorcerie or witchcraft.

Acts

Acts 19.13. Then certaine vagabonds, -- exorciſts, tooke in hand to name over them that had evill ſpirits, the name of the Lord Ieſus; ſaying, Wee adjure you by Ieſus, whom Paul preacheth.

Q. *How further?*

A. By *a* curſing, or *b* threatning by the name of God.

a 1.*Sam.* 17.43. And the Philiſtim curſed David by his gods. 2.*Sam.* 16. 7,8. Thus ſaid Shimei when he curſed, -- the Lord hath brought upon thee all the blood of the houſe of Saul. *Rom.* 12.14. Curſe not *b* 1. *Kin.* 19.2. The gods doe ſo to me, and more alſo, if I make not thy life like one of theirs. & 2.*Kin.* 6.31.

Q. *How yet?*

A. By ſpeaking of *a* God, or *b* his word without reverence.

a *Eſa.* 37.10. Let not thy God deceive thee whom thou truſteſt. *Philip.* 2. 10. At the name of IESVS, every knee ſhall bow. *b* *Pſal.* 50. 16. Vnto the wicked ſaith God, Why ſhouldeſt thou take my covenant in thy mouth? 1. *Pet.* 4.7. If any man ſpeake, let him ſpeake as the words of God.

Q. *How moreover?*

A. By murmuring againſt Gods *a* iuſtice

ſtice, *b* goodneſſe, or *c* truth.

*a Ierem.*16.10. Wherefore hath the Lord pronounced all this great plague againſt us? what is our iniquitie? what is our ſinne that we have committed? *Ezec.*18.25 Yee ſay the way of the Lord is not equall. *b Deu.* 1.27. Becauſe the Lord hated us, therefore he hath brought us out of Egypt, ---to deſtroy us. *c Eſa.*63.17. O Lord, why haſt thou made us one, and hardened our hearts.

Q. *How laſtly?*

A. By abuſing the word to the defending of ſinne.

*Matth.*4.6. Caſt thy ſelfe downe; for it is written, He will give his Angels charge over thee, and with their hands they ſhall lift thee up. *Rom.*6.15. What then, ſhall wee ſinne, becauſe wee are not under the Lawe, but under grace?

Q. *How in life?*

A. By living prophanely in our calling.

*Ezech.*36.20. Among the heathen where they went, they polluted my holy Name, while they ſaid of them, Theſe are the people of the Lord. *Rom.*2.24. Through breaking of the Law diſhonoureſt thou God, for the name of God is blaſphemed among the

the Gentiles through you.

Q. *How honour wee the Name of God?*

A. By setting forth his *a* praise *b* continually.

a 1. *Chron.* 16. 4. Hee appointed certaine of the Levites--to rehearse, and to thanke and praise the Lord God of Israel. *Psal.* 99. 3. They shall praise thy great and fearefull Name. *b Psal.* 63. 4. I will magnifie thee all my life. *And Psal.* 113. 3. The Lords Name is praised, from the rising of the sunne, to the going downe of the same.

Q. *How in our hearts?*

A. By thinking of him incessantly with reverence.

Psal. 63. 5. 6. My mouth shall praise thee with joyfull lips, when I remember thee on my bed. *And* 145. 5. I will meditate of the beauty of thy glorious Majestie.

Q. *How in his word?*

A. By loving and reverencing the *a* Word, and the *b* preaching thereof.

a Psal. 119. 16. I wil delight in thy statutes, and I will not forget thy word. *And vers.* 72. *&* 127. The law of thy mouth is dearer to me then thousands of gold and silver. *Esa.* 66. 2. To him will I looke--that trembleth at my word. *b Rom.* 10. 15. How

beautifull are the feete of them, which bring glad tidings of peace, and--of good things.

Q. *How in Religion?*

A. By professing true Religion zealously.

1. *Timoth.* 6. 12. Lay hold of eternall life whereunto thou art called, and hast professed a good profession before many witnesses. *Hebr.* 4. 15. & 10. 23. Let us hold fast the profession of our hope, without wavering.

Q. *How in life?*

A. By shining in holy conversation.

Matth. 5. 16. Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heaven. *Phil.* 2. 15 Doe all things--that yee may be blamelesse and pure--in the midst of a crooked generation, among whom yee shine as lights in the world.

Q. *How in others?*

A. By stirring them up to holinesse and religion.

Psal. 22. 22. I will declare thy Name unto my brethren--saying, Praise the Lord, yee that feare him, magnifie him all yee seed of Iacob. 2. *Pet.* 1. 13. I thinke it meet as long

as

as I am in this tabernacle, to ſtirre you up by putting you in remembrance.

Q. *How in other things?*

A. By *a* confeſſing our ſinnes, and *b* giving God thankes for all the good and *c* evil that betides us.

*a Ioſ.*7.19. My ſonne, I beſeech thee give glorie to God,---and make confeſſion. *b Deut.*8.10. When thou haſt eaten and filled thy ſelfe, bleſſe the Lord for the good land which he hath given thee. *c Iob* 1.21. The Lord hath taken away, bleſſed be the name of the Lord.

Q. *What is the fourth Commandement?*

A. Remember thou keepe holy the Sabbath day: Sixe dayes thou ſhalt labour, and doe all that thou haſt to doe: But the ſeaventh day is the Sabbath of the Lord thy God. In it thou ſhalt doe no manner of worke, thou, and thy ſonne, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattell, and the ſtranger that is within thy gates: For in ſixe dayes the Lord made heaven and earth, the ſea, and all that in them is, & reſted the ſeaventh day: Wherefore the Lord bleſſed the ſeaventh day, and hallowed it.

Q. *What is the appointed time for the Sabbath?*

A. The *a* ſeaventh day, *b* changed into the day of Chriſts reſurrection.

a Geneſ. 2. 3. So God bleſſed the ſeaventh day, and ſanctified it. *b Act.* 20. 7. The firſt day of the weeke, the Diſciples came together to breake bread, and Paul preached unto them. 1. *Cor.* 16. 2. Every firſt day of the weeke, let every one of you put aſide by himſelfe, --as God hath proſpered him. *Mark* 2. 28. The Sonne of man is Lord of the Sabbath.

Q. *What is forbidden in this Commandement?*

A. All *a* bodily labour, except *b* upon neceſſitie.

a Exod. 31. 15. Whoſoever doth any work on the Sabbath day, ſhall die the death. *Num.* 15. 35. This man that gathered ſticks on the Sabbath day, *verſ.* 22. ſhall die the death. *Ier.* 17. 21. Beare no burdens on the Sabbath day, nor do no worke, but ſanctifie the Sabbath. *Nehem.* 13. 15. *b Matth.* 12. 5. Have yee not read in the Law, how the Prieſts in the Temple breake the Sabbath, and are blameleſſe. *Luk.* 13. 15. Hypocrite, doth not each of you on the Sabbath looſe his oxe, and his aſſe from the ſtall---and ought not this daughter of Abraham to be looſed

looſed on the Sabbath day. *Matth.* 12.12. *Ioh.*4.23.

Q. *What elſe?*

A. All our owne vaine wayes, words, or wills.

*Eſa.*58.13. If thou turne away thy foote --from doing thy will on my holy day -not doing thine owne wayes, nor ſeeking thine owne will, I will cauſe thee to mount, &c.

Q. *What is commanded here?*

A. The workes of the *a* Sanctuarie, as *b* praier, *c* the word, and *d* Sacraments.

*a Levit.*26.2. Yee ſhall keepe my Sabbaths, and reverence my Sanctuarie. *b Act.*3.1. Peter and Iohn went to the Temple at the ninth houre of prayer. *c Acts* 13.27. & 15.21. Moſes and the Prophets are read in the Synagogues every Sabbath day. *Luk.*4.16. Ieſus as his cuſtome was, went into the Synagogue on the Sabbath day to read. *d Act.*20.7. And the firſt day of the weeke, the Diſciples came together to breake bread.

Q. *What elſe?*

A. To refreſh our families and cattell, by reſting from their labours.

*Exod.*23.12. The ſeaventh day thou ſhalt reſt, that thine oxe and thine aſſe may reſt,

and the ſonne of thy maid, and thy ſtranger may bee refreſht. *Deut.* 5.14. That thy man-ſervant and thy maid may reſt as well as thou.

Q. *How is the Sabbath ſanctified privately?*

A. By *a* meditation, *b* conference, *c* praier, and ſuch like.

a Luk. 2.19. Mary pondered thoſe ſayings in her heart. *b Luk.* 24.32. And they ſaid betweene themſelves, Did not our hearts burne within us—when he opened to us the Scripture? *c Eſa.* 56.7. My houſe ſhall bee called the houſe of prayer for all people.

Q. *How inwardly?*

A. By doing theſe workes with *a* our hearts, and *b* delighting therein.

a 1. *Pet.* 3.15. Sanctifie the Lord God in your hearts. *b Eſa.* 58.13. If thou call the Sabbath a delight to conſecrate it as glorious to the Lord,—then ſhalt thou delight in the Lord.

Q. *Whome muſt we cauſe to keepe it?*

A. All that are any way within our charge.

Deut. 31.12. The people together, men, women, and children, the ſtranger that is within thy gates, that they may heare. &

5.14.

5. 14. Thou shalt doe no worke, thou, thy sonne, thy daughter, thy man-servant, nor thy maid servant, thy oxe, nor thine asse, nor thy cattell, nor thy stranger within thy gates.

Q. *What meanes are to be used?*

A. A fore-going *a* preparation, and *b* fore-sight, to prevent impediments.

a Mark. 15. 42. It was the day of preparation before the Sabbath. *b Ioh.* 19. 31. The Iewes, that the body should not remaine on the Crosse on the Sabbath day, besought Pilate, &c. that they might bee taken downe.

Q. *What is the fifth Commandement?*

A. Honour thy father and thy mother, that thy daies may bee long in the land which the Lord thy God giveth thee.

Q. *Who are the Parents here to bee honoured?*

A. All our Superiours in power and dignity.

Q. *Who are Superiours in power?*

A. All that haue authority ouer vs in *a* Commonwealth, *b* Church, or *c* private family.

a Rom. 13. 1. Let every soule be subject to the higher powers; for there is no power

but

but of God. *Vers.* 2. Whosoever resisteth the powers, resisteth the Ordinance of God. 1. *Pet.* 2. 13. Submit your selves to all manner ordinance of man for the Lords sake. *b* 1. *Tim.* 5. 17. The Elders that rule well, are worthy of double honour. *And Hebr.* 13. 17. Obey those that have the oversight of you; for they watch for your soules, as they that must give accounts. *c Whether for servants, Mal.* 1. 6. A sonne honoureth his father, and a servant his master. *Eph.* 6. 5. *and Col.* 3. 22. Servants bee obedient to your masters. 1. *Pet.* 2. 18. Even to the froward: *Or secondly children, Prov.* 23. 22. Obey thy father that hath begotten thee, and despise not thy mother when she is old: *Or thirdly Wives, Eph.* 5. 33. Let the wife reverence her husband.

Q. *Who are Superiours unto us in dignity?*

A. The *a* righteous, the *b* prudent, the *c* honoured, and the *d* aged.

Mark. 6. 20. Herod knowing that Iohn was a just man and a holy, reverenced him. *Act.* 28. 9, 10. Others also in the Ile—did us great honour. *b Prov.* 3. 35. The wise shall inherite glory. *&* 4. 8. Wisedome shall bring thee to honour, if thou embrace her. *See Prov.* 17. 2. *c Est.* 3. 2. All the Kings servants

vants bowed their knees, and reverenced Haman; for so had the King commanded. & 6. 11. Haman proclaimed before Mordecai, Thus shall it be done to the man whom the King will honour. *d Levit.* 19 32. Thou shalt rise up before the hoare head, and honour the person of the old man, and dread thy God.

Q. *What is the honour due to all Superiours?*

A. Reverence in Love and meekenesse. *Rom.* 12.10. In giving honour, goe one before another. 1. *Pet.* 2.17. Honour all men.

Q. *What more owe we to Superiours in authority?*

A. a Obedience, *b* thankfulnes, and *c* patience.

a Rom. 13. 5. You must be subject not for wrath only, but for conscience sake. *b Rom.* 13.6. For this cause ye pay tribute, for they are Gods ministers. *c Prov.* 15 32. He that obeyeth correction getteth understanding.

Q. *What owe Superiours to their inferiours?*

A. a Equity, and a brotherly *b* care and *c* carriage towards them.

a Deut. 16.20. That which is just and right shalt thou follow. *b Numb.* 11. 12. Thou

sayest

ſayeſt to me, Carrie them in thy boſome as a nurſe beareth the ſucking child. *Gen.*50. 21. Feare not, I will nouriſh you, and your children; and hee ſpake kindly to them. *c Luk.*22.26. Let the greateſt among you be as the leaſt, and the chiefeſt as hee that ſerveth.

Q. *What is forbidden in this Commandement?*

A. Diſobedience in *a* deed, *b* word, or *c* harſh behaviour.

*a Deut.*17.12. That man that will doe preſumptuouſly, not hearkning- to the Iudge, ſhall die. *Rom.*13.2. They that reſiſt ſhall receive to themſelves judgement. *b Deut.* 27.16. Curſed is he that curſeth Father or mother. *Eccl.* 10. 20. Curſe not the King, no not in thy thought, *Exodus* 22. 28. Thou ſhalt not raile upon the Iudge, neither ſpeake evill of the ruler of thy people. *c Act.*23.5 I wiſt not, brethren, that it was the high Prieſt, for it is written, Thou ſhalt not ſpeake evill of the ruler of thy people.

Q. *What are the impediments that hinder theſe duties?*

A. a Preſumption, *b* wrath, and *c* an unbridled tongue.

a 2. *Pet.*2.10. They are preſumptuous, and ſtand

ſtand in their owne conceit, and feare not to ſpeake evill of them that are in dignity. *Prov.*21.24. *b Prov.*14.17. He that is haſtie to anger, committeth folly. 2.*Sam.*3.8. Abners wrath made him to rebell againſt Iſhboſheth. *c Prov.*15.4. The frowardneſſe of the tongue, is the breaking of the mind.

Q. *What is the ſixth Commandement?*

A. Thou ſhalt not kill.

Q. *How doe we kill in act?*

A. By *a* working, *b* plotting, or *c* conſenting to any mans *d* death, or bodily harme.

*a Gen.*9.6. Who ſo ſheddeth mans blood, by man ſhall his blood be ſhed. 2.*Sam.*3.27. Ioab ſmote Abner under the fifth ribbe that he died. *b* 2.*Sam.*12.9. Thou haſt killed Vriah with the ſword---of the children of Ammon. *c. Act.*8.1. And Saul conſented unto his death. *d Deut.*27.24. Curſed be hee that ſmiteth his neighbour ſecretly.

Q. *How in words?*

A. By *a* threatning, *b* curſing, or *c* rayling.

a 1.*Pet.*2.23. Chriſt---when hee ſuffered he threatned not. *Act.*4.29. Now, O Lord, behold their threatnings. *b Rom.*12.14. Bleſſe

Bleſſe them which perſecute you; bleſſe, I ſay, and curſe not. 1. *Sam.* 17. 43. And the Philiſtim curſed David. *c Mat.* 5 22. Whoſoever ſaith to his brother, Racah, ſhall be worthy to be puniſhed by the Councel; but whoſoever ſhall ſay; thou foole, ſhall be worthy to be puniſhed with hell fire. *Pſal.* 35 5. They reviled me.

Q. *How in outward geſture?*

A. By *a* mocking, or *b* any uncharitable behaviour.

a 2. *King.* 2. 23. Little children came out of the citie and mocked Eliſha, ---and two beares came out of the forreſt, and tare in pieces two and fortie children. *Matth.* 27. 29. They crowned him with thornes, --and bowed the knee before him, and mocked him. *b Pſal.* 22. 7. They have me in deriſion, they make mowes, and nod their head. *Pſal.* 35. 16. The falſe ſcoffers at banquets gnaſhed their teeth againſt me. *Act.* 7. 54

Q. *How in heart?*

A. By *a* hatred, *b* anger, every *c* evill thought againſt our brethren.

a 1. *Ioh.* 3. 15. Whoſoever hateth his brother is a man-ſlayer. *And* 2. 9. He that hateth his brother is in darkeneſſe, till this time. *b Matth.* 5. 29. Whoſoever is angrie with

with his brother, unadvisedly, is culpable of judgement. 1. *Cor.* 13. 5. Love is not provoked to anger. *Eph.*4.26.27. *Iam.*1.15. 20. *c* 1. *Cor.*13.5. Love thinketh no evill. *Deut.*15.9. Beware there be not a wicked thought in thy heart--against thy poore brother.

Q. *How kill wee our brothers soule?*

A. By causing them to sinne, by perswasion, *b* scandall, or *c* negligence.

a Abac. 2. 15. Woe bee to him that giveth his neighbour drink, thou joynest thy heate and makest him drunke. *Mat.*28.12. They gave large money to the souldiers- to say, his disciples stole him away. *b* 1. *Cor.* 8.9. Take heed least your power be an occasion of falling to them that are weake. *Numb.* 25.6. Behold, one--brought in a Midianitish woman--in the sight of the Congregation--who wept before the Lord, and when Phinehas slewe him, the Lord was pleased. *vers.*11. *c Ezec.* 3.18. & 33.8. If thou doe not admonish the wicked of his way, he shall die for his iniquitie, but his blood will I require at thine hands.

Q. *How breake we this Commandement in our selves?*

A. By

A. By indangering our owne bodyes. *Matth.* 4. 6,7. The Devill said, --Cast thy selfe downe, --but Iesus said to him, It is written, Thou shalt not tempt the Lord thy God. *Matth.* 27. 5. And Iudas went and hanged himselfe.

Q. *What vertues are required.*

A. *a* Love, *b* forgiveneſſe, and *c* peace towards all men.

a 1. *Pet.* 1. 22. Seeing your soules are purifi. ed, through the Spirit to brotherly love without fainting, love one another with a pure heart fervently. *Rom.* 13. 10. Love is the fulfilling of the Law. *b Matth* 6. 14. If you forgive men their treſpaſſes, your heavenly Father will alſo forgive you. *Mark.* 11. 25. When ye pray, forgive if yee have any thing againſt any man. *c Rom.* 12. 18. If it be poſſible, in ſo much as in you is have peace with all men. *Eph* 4. 3 Keepe the unitie of the ſpirit in the bond of peace.

Q. *What are the meanes that make us break this Law?*

A. *a* Covetouſneſſe, *b* drunkenneſſe, *c* malice, or *d* ſuſpition of others.

a Mica. 3. 3. They eate the fleſh of my people, and flea off their skinnes, they breake their bones as for the pot. *b Prov.* 23. 29.

To

To whom is ſtrife, --to whom are wounds without cauſe, --even to them that tarrie long at the wine. *c Geneſ.* 4. 5. Therefore Caine was exceeding wrath. *& verſ.* 8. He roſe up againſt Abel his brother, and ſlew him. *d Rom.* 1. 29 Beeing full of murther, and of debate, --taking all things in evill part.

Q. *How drawe wee other men to this murther?*

A. By *a* haſtie carriage in our ſelves, or *b* prouocation towards them.

a Prov. 15. 18. *&* 29. 22. The haſtie man ſtirreth up ſtrife. *b Eph.* 6 4. Prouoke not your children to wrath. *Galat* 5. 26. Let us not prouoke one another. *Prov.* 30. 33. As hee that wringeth the noſe bringeth forth blood; ſo he that forceth wrath, bringeth forth ſtrife.

Q. *What is the ſeaventh Commandement?*

A. Thou ſhalt not commit adulterie.

Q. *What is forbidden in this Commandement?*

A. All kinde of actuall uncleanneſſe, as *a* fornication, *b* adulterie, *c* inceſt, *d* rape, and *e* fowler offences.

a Epheſ. 5. 3. Fornication and all uncleanneſſe, let it not once be named amongſt you.

*b Deut.*22.22. If a man lie with a woman married to a man, they shall both die. *c Levit.*18.6. None shall come neere any of the kindred of his flesh. *d Deut.*22.25. If a man finde a maide in the field, and force her, hee shall die. *e Levit.* 18. 22. 23. & 20. 15. 1. *King.*14.24. *Rom.*1.26. 1. *Cor.*6.9

Q. *What else?*

A. **All uncleannesse of** *a* **gestures,** *b* **words, and** *c* **thoughts.**

*a Prov.*6.13. He maketh a signe with his eyes, he speaketh of dauncing and singing. *See Eccles.*9.4. *Esa.*3.16. *b* All uncleannes, let it not be named amongst you, -- nor filthinesse, nor--jestings, which are not comely. *c Matth.*5.28. Who so looketh after a woman to lust after her, hath committed adulterie with her already in his heart. & 15.19. Out of the heart commeth adulterie, &c.

Q. *What is commanded herein?*

A. **Purity in** *a* **heart,** *b* **tongue, and conversation.**

*a Matth.*5.8. Blessed are the pure in heart. *b Eph.*4.29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, to administer grace to the hearers. *Col.* 4.6. Let your speeche

speeches be gracious alwaies, and powdred with salt. *c* 1. *Thess.* 4. 3, 4. This is the wil of God — that every one of you should possesse his vessell in holinesse and honour. 1. *Pet.* 15. As he which hath called you is holy, so be you holy in all manner of conversation.

Q. *What else?*

A. An holy use of the ordinance of marriage.

Prov. 5. 18, 19. Rejoyce with the wife of thy youth, and delight in her love continually. *Hebr.* 13. 4 Marriage must be honourable in all, and the bed undefiled.

Q. *What are the occasions to drawe to this sinne?*

A. *a* Surfeting, *b* drunkennesse, *c* idlenesse, *d* pride of apparrell, and *e* wanton company.

a Ierem. 5. 7. Beeing fedde to the full, they committed adulterie, and assembled themselves by companies in harlots houses. They rose up in the morne. *b Pro.* 23. 31, 33. Looke not on the wine, — thine eyes shall behold strange women, and thine heart shall speak lewd things. *Genes.* 19. 32. *c Ezech.* 16. 49. Abundance of idlenesse was in her, — they committed abomination before me. *d Esa.*

3.18. The Lord shall take away the ornament of the slippers, caules, tyres, &c. *e Prov.*5.8. Keepe thy way farre from the strange woman, come not neere her doore.

Q. *What are the remedies?*

A. *a* Delight in the Word, *b* chastising our bodies, *c* holy exercise, *d* refraining ill company, and *e* restraining our senses and *f* desires.

*a Prov.*2.10.16. Knowledge-- shall deliver thee from the strange woman. *&* 6.23. 24. The Commandement will keepe thee from the wicked woman, & from the flatterings of the tongue of a strange woman. *b* 1. *Cor.* 9.27. But I beat downe my bodie, and bring it into subjection. *c* 1. *Cor.* 7.5. Give your selves to fasting and prayer, that Sathan tempt you not for your incontinence. *d See the former question, Num.*5. *e Iob* 31.1. I made a covenant with mine eyes, why should I thinke on a maid? *Examples to the contrary, Genes.*6.2. *Iudg.*14.1. *See Eccles.*9.5.8. *f Prov.*5.25. Desire not her beautie in thy heart.

Q. *What else?*

A. Marriage it selfe.

1. *Cor.*7.2. To avoide fornication, let every man have his Wife. *Vers.*9. It is better to marrie

marrie, then to burne.

Q. *What is the eighth Commandement?*

A. Thou shalt not steale.

Q. *How breake wee this Commandement?*

A. Either outwardly or inwardly.

Q. *How outwardly?*

A. By robbing others and our selves.

Q. *How others?*

A. By *a* violent robbing, or *b* fraudulent stealing from them.

a Esa. 61. 8. I the Lord hate robbery for a burnt offering. *Ezech.* 18. 16. He that hath spoiled none by violence shall live. & 33. 15. If hee restore that hee hath robbed. *b Levit.* 19. 11. Yee shall not steale. *Eph.* 4. 28. Let him that stole, steale no more.

Q. *How else?*

A. By *a* iniustice, *b* oppression, or *c* extortion.

a Prov. 21. 7. The robbery of the wicked shall destroy them, for they have refused to execute judgement. *Deut.* 16. 19. Wrest not the Law, nor respect persons, nor take reward; for it blinds the eyes of the wise. *b Psal.* 62. 10. Trust not in oppression or robberie. *Prov.* 22. 16. He that oppresseth the poore to enrich himselfe-- shall surely come to povertie. *Esa.* 3. 14. *c Prov.* 30. 14

There is a generation, whose teeth are swords, and their jawes knives to eate up the afflicted---the horse--leach hath two daughters which cry give, give. *Luk.*19. 8. If I have taken from any man by forged cavillation, I restore foure fold. *Exec.*22.12.

Q. *How also?*

A. By *a* iniuries in their goods, or *b* deceit in dealing, or in *c* weights and measures.

a Exod. 22. 5. If a man hurt field or vineyard, or put his beast to feede in an other mans ground, --or kindle a fire that burnes the corne, he shall make restitution. *Numb.* 5.7. He shall restore the dammage with the principall, and put a fifth part more thereunto. *b Levit.* 19.11. Yee shall not deale falsely, nor lie one to another. 1.*Thess.* 4.6. Let no man---defraud his brother in any matter; for the Lord is the avenger of all such. *c Levit.*19.35. You shall not do unjustly, in line, in weight, or in measure. *Deut.*25.13.Thou shalt not have in thy bag diverse weights, nor in thy house diverse measures, a great and a small. *Hos.*12.7,8. *Mica* 6.10.12.

Q. *How further?*

A. By

A. By *a* uſurious contracts, and *b* unconſcionable pawnes and mortgages.

*a Deut.*23.19. Thou ſhalt give no uſurie to thy brother,--of money,--of meat,--or of any thing that is put to uſurie. *Ezec.*18.12. If he have given forth upon uſury, or taken increaſe, ſhall he live? *Prov.*28.8. *Ierem.* 15.10. *b Nehem.*5.2.3. We and our children are many, therefore we take up corne, --and wee muſt gage our lands, and vineyards, and houſes. *Verſ.*6. Then was I very angry, *Verſ.*9. and ſaid, that which ye doe is not good, *verſ.* 11. Reſtore, I pray you, to them this day, their lands, vineyards, olives and houſes; and remit the hundred part of the ſilver, and of the corne, wine, and oyle, that you exact of them *Verſ.*13. And I ſhooke my lap, and ſaid, So let God ſhake out every man that will not perform this thing.

Q. *What are we bound to in right?*

A. To pay *a* all our debts, eſpecially *b* the labourers hire, and alſo our *c* tythes.

*a Rom.*13.6,7,8. Give to all men their due, -Owe nothing to any man, but to love one another. *Prov.*6.3. Seeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, try thy friends, *Pſal.*15.

4. *Eccles.* 29. 2. 5. *b Deut.* 24. 4. Thou shalt not oppresse an hired servant of thy brethren, or of strangers, --thou shalt give him hire for his day; neither shall the Sunne go downe upon it; for hee is poore, and therewith sustaineth his life, least he cry against thee unto the Lord, and it be sinn unto thee. *Iam.* 5. 4. Behold the hire of the labourers, --which is of you kept backe by fraud, crieth, and the cryes of them--are entred into the eares of the Lord. *Levit.* 19. 13. *Ier.* 22. 13. *Mal.* 3. 5. *c Numb.* 18. 21. 24. I have given the tenthes to the Levites for an inheritance, for their service, which they serve in the tabernacle. *Mal.* 3. 8. Will a man spoile his gods, yet ye h. ve spoyled me --in tythes and offerings. *Vers.* 10. Bring all the tythes --that there may be meat in my house, and proove me, if I will not open the windowes of heaven, and powre yee out a blessing without measure.

Q. *What else?*

A. To restore *a* things lost, and found by us, or *b* committed to our trust.

a Levit. 6. 3. 5. If a man have found that which was lost, and denies it, he shall make restitution the same day that he offereth for his trespasse. *b Levit.* 6. 2. 5. If any denie unto

unto his neighbour that which was committed unto his trust, hee shall restore it, &c.

Q. *What should they doe in charity to the poore?*

A. *a* **Lend to them freely, *b* restore their pledges, *c* relieve their wants, and *d* forgive their debts.**

a *Deut.* 15.7.8. If any of thy brethren bee poore, --thou shalt not harden thy heart, --but shalt open thy hand, and lend him sufficient for his need. *Matth.* 5.42. From him that would borrow, turne not away. *Luk.* 6.35. *Eccles.* 29.10. *b* *Exod.* 22.26. *Deut.* 24.12. If thou take thy neighbours rayment to pledge, if he bee a poore bodie, thou shalt restore it when the Sunne goes downe, -- and it shall be righteousnesse unto thee before the Lord. *c* *Deuter.* 15.11. There shall be ever some poore in the land; therefore thou shalt open thine hand to the needy and the poore. *Vers.* 10. Let it not grieve thy heart to give him; for because of this, the Lord shall blesse thee, in all that thou puttest thine hand unto. *Levit.* 25.35. *d* *Deut.* 15.2.4. The Creditor shall quitt the loane which he hath lent to his brother, he shal not aske it againe, -- saye when there

shall

ſhall be no poore with thee. *Eſa.* 58. 3. In the day of your faſts you require all your debts. *Eccleſ.* 29. 10.

Q. *How robbe we our ſelves?*

A. By *a* waſting our goods, or *b* not partaking them moderately.

a Luk. 15. 13. The younger brother waſted his goods with riotous living. *b Eccl.* 6. 1, 2. There is an evill much amongſt men, a man to whom God hath given riches,--and he wanteth nothing,--but God gives him not power to eate thereof.

Q. *How doe we robbe inwardly?*

A. By coveting other mens goods.

Acts 20. 33. I have coveted no mans ſilver, nor gold, nor apparell.

Q. *What duties are commanded?*

A. To be iuſt to all men, and charitable to the poore.

Q. *What dutie is required in reſpect of our ſelves?*

A. To enioy our owne part moderately.

Eccleſ. 5. 18. To whom God hath given riches, and giveth him power to eate thereof, and take his part; this is the gift of God.

Q. *What*

Q. *What are the occasions that drawe us to this sinne?*

A. *a* Love of the world, *b* wastfulnesse, *c* idlenesse, and *d* pride.

*a Iam.*4.4. Whosoever will be a friend of the world, maketh himselfe an enemie to God. 1.*Ioh.* 2.15. Love not the world. *b Prov.*23.21. The drunkard and the glutton shall be poore. *c Prov.*23.21. The sleeper shall be cloathed with rags. *And* 24.33. Yet a little folding of the hands to sleepe, so thy poverty commeth like --an armed man. *d* The proud man--inlargeth his desire as hell, --and cannot be satisfied.

Q. *What are the remedies against this sinne?*

A. *a* Trusting in God, *b* labour in our callings, and *c* moderate desires.

a 2.*Cor.*5.7. We walke by faith, and not by sight. 1. *Pet.* 5.7. Cast all your care on him, for he careth for you. *b* Let him--steale no more, but rather labour, and worke with his hands. 1.*Thess.*4.11. Studie to worke with your owne hands. *c* 1.*Tim.*6.8. Having food and rayment, be therewith content. *Prov.*30.8. Give me not povertie, nor riches: feede me with food convenient. *Genes.*28.20.

Q. *What*

Q. *What else?*

A. To *a* love our brethren, and *b* doe as we would be done to.

a Rom. 13. 10. Love doth none evill to his neighbour, therefore love is the fulfilling of the Law. *b Matth.* 7. 12. Whatsoever yee would that men should doe to you, even so doe yee to them: for this is the Law and the Prophets.

Q. *What is the ninth Commandement?*

A. Thou shalt not beare false witnesse against thy neighbour.

Q. *What is forbidden in this Commandement?*

A. a All lying, and *b* evill speaking against our neighbours.

a Eph. 4. 25. Cast off lying. *Coloss.* 3. 9. Lie not one towards another. *Ioh.* 8. 44. *Apoc.* 22. 15. *b Iam.* 4. 11. Speake not evill one of another, brethren; he that speakes evill of his brother, speakes evill of the Law.

Q. *What evill speaking?*

A. a Malicious accusation, *b* reviling, *c* inventing or *d* spreading tales against them.

a Prov. 24. 28. Beare not witnesse against thy neighbour without cause. 1. *Sam.* 22. 9. Then answered Doeg, --Abimelech gave him

him victualls, &c. 1. *King.* 21. 13. *b* 2. *Pet.* 2. 11. The Angels--give not reviling judgement. *c* *Prov.* 10. 18. Hee that inventeth ſlaunder is a foole. *d* *Levit.* 19. 16. Thou ſhalt not walke about with tales, among the people.

Q. *What elſe is forbidden?*

A. All raſh *a* condemning and *b* ſuſpecting, *c* mocking, and *d* flattering of our brethren.

a *Matth.* 7. 1. Iudge not, that yee bee not judged. *Iam.* 4. 11. He that condemneth his brother, condemneth the Law. *b* 1. *Sam.* 1. 13. Eli thought that ſhee had been drunke. *c* 2. *King.* 2 23. Little children came out of the citie and mocked Eliſha. 2. *Sam.* 6. 16. *d* *Prov.* 26. 28. A flattering mouth cauſeth ruine. *And* 29. 5. Hee that flattereth his neighbour, ſpreads a net for his ſteps.

Q. *What elſe?*

A. All defence of wickednes.

Prov. 17. 15. He that juſtifies the wicked, and he that condemnes the juſt, are an abomination to the Lord. *Eſa.* 5. 20. 23. Woe to them which ſpeake good of evill, and evill of good--which juſtifie the wicked. *Exec.* 13. 22.

Q. *What is commanded here?*

A. To

A. To speake the truth alwayes. *Psal.* 15.1.2. Lord, who shall dwell in thy Tabernacle?--he that speaketh the truth alwaies. *Eph.* 4. 25. Speake every man the truth unto his neighbour, for we are members one of another. *Ioh.* 18. 37. 2. *Cor.* 13. 8.

Q. *What else?*

A. First, to *a* thinke well of our brethren, and secondly to *b* uphold their estimation.

a Phil. 1.7. It becommeth me so to judge of you all. *Hebr.* 6.9. But we have perswaded our selves better things of you, and such as accompanie salvation. *b* 1.*Sam.* 19. 4. Ionathan spake good of David, and said to Saul - Hee hath not sinned against thee, but his workes have been verie good to thee. 1. *Sam.* 22. 14. Abimelech said, Who is faithfull among all thy servants, as David? 3. *Ioh.* 6.

Q. *What are the occasions drawing to this sinne.*

A. *a* Envie, *b* rash iudgement, *c* hypocrisie, *d* talebearers, *e* pride.

a Acts 13. 45. But the Iewes were full of envy, and spake against Paul,--rayling on them. *b* 1.*Sam.* 1.14. Eli said to Hanna, how long

long wilt thou bee drunke? *Act.* 2. 13. *c* *Luke* 18. 11. The Phariſie praied thus, Lord, I thanke thee, I am not as this Publican. *d* *Proverb.* 18. 8. 26. 22. The words of a talebearer -- go downe into the bowels of the belly. *e* *Pſal.* 119. 51. The proud have had me exceedingly in deriſion.

Q. *What are the remedies?*

A. To *a* thinke charitably, to *b* conſider our ſelves, *c* to uſe few words, and *d* to repell tale-bearers.

a 1. *Cor.* 13. 7. Love beleeveth all things. *b* *Gal.* 6. 1. If any be fallen, reſtore him with the ſpirit of meekeneſſe, conſidering thy ſelfe, leaſt thou alſo bee tempted. *c* *Prov.* 10. 19. In many words there cannot want iniquity, but hee that refraineth his lips is wiſe. *d* *Prov.* 25. 23. As the north-wind drives away raine, ſo doth an angrie countenance the ſlandering tongue.

Q. *What is the tenth Commandement?*

A. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maide, nor his ore, nor his aſſe, nor any thing that is his.

Q. *Why is this commandement added, the particulars being named before?*

A. To

A. To shew that God requires obedience, even in the inwardmost soule.

Psal. 51. 6. Behold thou lovest truth in the inward affections. 1. *Pet.* 3. 4. Let the hid man of the heart be incorrupt.

Q. *What is condemned generally in this commandement.*

A. All inward *a* lust, and even the *b* originall corruption of the heart.

a Rom. 7. 7. I had not knowne lust, except the Law had said, Thou shalt not lust. *Iam.* 1. 14. Man is drawen away by his owne concupiscence. *b Psal.* 51. 5. Behold I was borne in iniquity, and in sinne hath my mother conceived mee. *Iob* 14. 4. Who can bring a cleane thing out of filthines. & 25. 4.

Q. *What is the particular scope of this commandement?*

A. That we should not lust after any thing, which God hath disposed upon others.

1. *Kings* 21. 2. Ahab said to Naboth, Give me thy vineyard to make me a Garden of hearbs--and I will give thee for it, a better vineyard-- or the worth in money.

Q. His house; *Who are here touched?*

A. Those that depopulate the dwellings of the poore.

Iob.

Iob 30.10. He hath undone many, and hath spoiled the houses which hee builded not. *Esa.*5.8.

Q. *What is commanded in the affirmative part?*

A. To be iust to our brethren, not outwardly onely, but in sincerity of heart. 1.*Pet.*1.22. Seeing your soules are purified, --to love brotherly without fayning, love one another with a pure heart, fervently.

Q. *What else?*

A. To bee quietly contented with our estates. 1.*Timot.*6.6. Godlinesse is great gaine with contentment. *Philip.*4.11. I have learned in whatestate soever I am, therewith to bee content.

Q. *What further?*

A. To suppresse as well our inward thoughts, as our outward sinnes. *Ierem.*4.14. O Ierusalem, wash thy heart from wickednesse, --how long shall thy wicked thoughts remaine in thee. 2.*Cor.* 10.5. The spirituall warfare casteth down the imaginations, ---captivating every thought to the obedience of Christ.

Q. *How shall we attaine strength to keepe these Lawes?*

A. By Prayer.

Psal. 119.33. Teach me, O Lord, the way of thy Statutes. *And vers.* 12.

Q. *To whome must we pray?*

A. To *a* God, in the *b* name of Iesus Christ.

a Psal. 50.15. Call upon me in the day of trouble. *b Ioh.* 16.23. Whatsoever ye shall aske the Father in my name, he will give it you.

Q. *Where must we pray?*

A. Both *a* publikely in the Congregation, and *b* privately at home.

a Esa. 56.7. My house shall bee called the house of prayer. *Act.* 3.1. Peter and Iohn went into the Temple at the ninth houre of prayer. *b Matth.* 6.6. When thou prayest, enter into thy chamber. *Act.* 12.12. In the house of Mary, many were gathered together, and prayed.

Q. *How often must wee pray ordinarily?*

A. Outwardly *a* every day, but inwardly in our soules *b* continually.

a Daniel 6.10. Daniel kneeled upon his knees three times a day, and prayed--as he did afore time. *Act.* 1.14. They all continued

mued with one accord in prayer and supplication. *Psal.*55.17. & 22.29. *b Psal.*86.3. O Lord, I cry unto thee continually. 1. *Thess.*5.17. Pray continually. *Ephes.*6.18. Pray alwaies.

Q. How else?

A. **In all our affaires and necessities.** *Genes.*24.12. And he said,--O Lord God,--I beseech thee, send me good speede this day. *Gen.*32.9.11. Iacob said,--I pray thee deliver mee from the hand of my brother. 28.20.

Q. Why must we pray so often?

A. **Because prayer doth both** *a* **obtaine Gods blessings, and** *b* **sanctify the use of his creatures.**

*a Matth.*7.7.8. Aske, and it shall be given you,-for whosoever asketh, receiveth. *Iam.*4.2. Ye get nothing, because ye aske not. *Exod.*17.11. 1.*King.*18.42. *b* 1.*Tim.*4.4. Every creature of God is sanctified by the Word and Prayer.

Q. Why else?

A. **Because it is the ordinary worship of God.**

*Hebr.*13.15. Let us offer the sacrifice of praise alwaies to God, that is, the fruit of the lipps confessing his Name. *Act.*2.42.

They continued in--breaking of bread and prayers. *Act.*6.4. We will give our selves continually to prayer. *Act.*1 14. *Dan.*6.10.

Q. *How many kinds of prayer are there?*

A. Three: first *a* confession, *b* supplication, and *c* thanksgiving.

*a Dan.*9.4.5. And I prayed and made confession, saying, --We have sinned and committed iniquitie, &c. *Ezra* 9.6. I said, O my God, I am confounded and ashamed to lift up mine eies to thee,--for our iniquities are encreased over our heads, &c. *b Eph.*6. 18. Praying alwaies with all manner prayer and supplication--for all Saints. 1. *Tim.* 2.1. I will that supplications, prayers, intercessions, and giving of thankes be made for all men. *c* 1. *Thess.* 5.18. In all things give thankes. *Col.*4.2. Continue in prayer--with thanksgiving. *Luk.*17.15.16. Then one of them that was healed--with a loud voice praised God, and fell downe on his face at his feet, and gave him thankes. *Genes.*24.27.

Q. *How must wee befit our selves to Prayer?*

A. We must advisedly prepare our selves with foregoing meditation.

Eccles. 5.1, 2. Keepe thy foote when thou goest

goest into the house of God--Give not the sacrifice of fooles--bee not rash with thy mouth, let not thy heart be hasty to utter any thing before God. *Ecclesiastic.* 18. 22. Before thou prayest, prepare thy selfe.

Q. *How must we pray?*

A. With *a* understanding and *b* feeling of those thinges which wee pray for.

a 1. *Cor.* 14. 15. I will pray with the Spirit, but I will pray with the understanding also. *b* *Psal.* 88. 2. 3. Encline thine eares unto my crie, for my soule is filled with evills, and my life draweth neere to the grave.

Q. *How also?*

A. With *a* pure hearts, and *b* hands.

a 2. *Timoth.* 2. 22. They call on the Lord with a pure heart. *b* 1. *Tim.* 2. 8. I will that men pray -lifting up pure hands.

Q. *How else?*

A. With *a* reverence and *b* faith.

a *Matth.* 26. 39 Iesus fell on his face and prayed. *Exod.* 34. 8. Moses bowed himselfe to the earth, and said, O Lord. --pardon our iniquities. *b* *Iam.* 1. 6. But let him aske in faith, and waver not. *Mat.* 21. 22. What soever ye shall aske in prayer, if you beleeve, you shall receive. *Iam.* 5. 15.

Q. *How further?*

A. With *a* fervencie, and *b* perſeverance.

*a Iam.*5.16. The praier of a righteous man availeth much, if it be fervent. *Rom.*12.11.12. Fervent in the Spirit, - perſevering in prayer. *b Eph.*6.18. Pray alwaies,-- and watch thereunto with all perſeverance, *Col.*4.2.

Q. *In whoſe name muſt we pray?*

A. In the name of *a* Jeſus Chriſt *b* alone.

*a Iob.*16.23. Whatſoever ye ſhall aske the Father in my Name, he will give it you. *Hebr.*13.15. Let us by him offer ſacrifice. *b Act.*4.12. There is given no other name under heaven whereby we muſt be ſaved.

Q. *Who is our helpe to pray thus?*

A. The holy Spirit of God within vs. *Rom.*8.26. The Spirit helpes our infirmities; for we know not to pray as we ought, but the Spirit it ſelfe maketh requeſts for us, with ſighes which cannot be expreſſed.

Q. *What is the beſt platforme for our Prayers?*

A. The Lords Prayer.

*Matth.*6.9. Our Father which art in Heaven, Hallowed be thy Name: Thy Kingdome

dome come: Thy Will be done in earth as it is in Heaven: Give us this day our daily bread: And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us: And lead us not into temptation, but deliver us from evil: For thine is the Kingdome, power and glory, for ever and ever, Amen.

Q. *Why do we call him*, Father in Heaven?

A. **To aſſure our hope of obtaining, by his *a* loue, *b* and power.**

a Matth. 7. 11. How much more ſhall your Father which is in heaven, give good things to them that aske him. *Luk.* 12.32. Feare not little flocke, it is your Fathers pleaſure to give you the Kingdome. *b Eph.* 3.20. Hee is able to doe exceeding abundantly, above all that we aske or thinke.

Q. *Why ſay we* Our Father?

A. **Becauſe wee muſt not pray only for our ſelues, but one for another.** *Eph.*6.18. Pray--with ſupplication for all Saints. 1.*Tim.*2.1. Let prayers and ſupplications--bee made for all men. *Iam.* 5.16. Pray one for another.

Q. Hallowed, *what doth this teach us?*

A. **To deſire the glory of God before all other things**

1.*Cor.*10.31. Whatſoever ye doe, doe all

to the glory of God. 1. *Pet.* 4. 11. That God in all things may be glorified through Iesus Christ.

Q. Thy Kingdome, &c. *what aike we here?*

A. That Gods kingdome, the Church, may be daily enlarged.

Psal. 67. 1. 2. Lord cause thy face to shine among us, that they may know thy saving health among all Nations. *Hos.* 1. 10. The number of Israel shall be as the sand of the sea, which cannot be measured. *Act.* 6. 7. The word of the Lord increased, and the number of the disciples was multiplyed greatly. 16. 5. & 5. 14.

Q. *What else?*

A. That the Lord may *a* rule as King in our soules by his *b* Spirit.

a Col. 3. 15. Let the peace of God rule in your hearts. *b Rom.* 8. 14. As many as are led by the spirit of God, they are Gods. *Gal.* 5. 18

Q. *What more?*

A. That hee would hasten his second comming, and bring us to his glory.

Apoc. 22. 17. & *vers.* 20. The Spirit and the Bride say come: and let him that heareth say come. Amen, even so come Lord Iesus. & 6. 10. *b* 2. *Cor.* 5. 2. Therefore we sigh desiring to be cloathed with our house which is

from

from heaven. *Phil.* 1. I desire to be dissolved, & to be with Christ, which is far better.

Q. Thy Will, &c. *What aske we here?*

A. Grace to obey whatsoeuer God hath commanded vs.

Heb. 13. 21. The Lord --make you perfect in all good workes to doe his will. *Psal* 40. 8. I desired to do thy will O my Lord God. 143. 10. Teach me to doe thy will.

Q. *What further?*

A. Willingnesse to undergoe whatsoeuer shall betyde me.

2. *Sam.* 15. 26. Behold here am I, let him do to me as seemeth good in his eyes. *Luk.* 22. 42. Not my will, but thine be done.

Q. Giue vs, &c. *What aske we here?*

A. Food and rayment, and things pertaining to this life.

Gen. 28. 20. If God will be with me, -- and will give me bread to eate, and cloathes to put on, - then the Lord shall be my God.

Q. *Why is bread onely named?*

A. To teach vs to be content with necessary things.

1. *Tim.* 6. 8. When we have food & raiment, let us therewith be content. *Prou.* 30. 8.

Q. *Why is it said*, this day?

A. That we should not be careful for tomorrow. *Matth.*

Matth.6.34. Care not for the morrow, for the morrow shall care for it selfe.

Q. Forgiveneſſe, &c. *what aske we here?*

A. **The forgiveneſſe of our ſinnes, which is our true happineſſe.**

Rom.4.7. Bleſſed are they whoſe iniquities are forgiven, and whoſe ſinnes are covered.

Q. As wee forgive, &c. *Why is this added?*

A. **Becauſe vnleſſe we forgiue our brethren, God will not forgiue vs.**

Matth.6.15. If you doe not forgive men their treſpaſſes, no more will your Father forgive you your treſpaſſes.

Q. And lead us not, &c. *What doe we here pray for?*

A. **To be kept from the danger of temptations.**

1.Cor.10 13. God is faithfull, who will not ſuffer you to be tempted above that you be able.

Q. *And what elſe?*

A. **To bee delivered from the Devil, and all his temptations.**

Luk.22.31. Sathan hath deſired to winnow you as wheate; but I have prayed for thee.

Rom.16.20. The God of peace ſhall tread Sathan under your feet ſhortly.

Q. For

Q. For thine is, &c. *Why is this added?*

A. Because the Scripture teacheth vs, to give kingdome, power, and glory to God.

1. *Chron.* 29. 11. Thine, O Lord, is power and glory, thine is the Kingdome. *Dan.* 4. 34. I praised him whose power is everlasting, and his kingdome from generation to generation. *Apoc.* 5. 12. & 7. 12.

Q. To what use serve they here?

A. To assure our hope, because God is able to doe all things.

Ioh. 10. 29. My Father is greater then all, and none is able to take them out of his hand. *Eph.* 3. 20.

Q. How many Sacraments hath Christ ordained for his Church?

A. Two: Baptisme, and the Lords Supper.

1. *Cor.* 10. 2, 3. The Fathers were all baptized into Moses; and did all eate the same spirituall meat.

Q. What is Baptisme?

A. A washing with water, ordained to testifie our admission into Christ.

Gal. 3. 27. All that are baptized into Christ, have put on Christ. *Rom.* 6. 3. All we which have been baptized into Iesus Christ, have been baptized into his death. *Q. What*

Q. *What signifies the washing by water?*

A. The *a* cleansing of our soules, by the *b* blood of Christ.

a Ephes. 5.26. That he might cleanse it by the washing of water thorough the word. *b* 1. *Joh.* 1.7. The blood of Christ cleanseth us from all our sinnes.

Q. *What benefit is promised in Baptisme?*

A. Admission into the body of Christ, and fellowship of the Saints.

1. *Cor.* 12.13. We are all baptized into one body. *Gal.* 3.27.

Q. *What else?*

A. Forgivenesse of sinnes.

Act. 2.38. Be baptized in the name of Jesus Christ for the remission of sinnes. 22.16. Arise and be baptized, & wash away thy sins.

Q. *What more?*

A. *a* Mortification and *b* regeneration by the *c* holy Ghost.

a Coloss. 2.12. Wee are buried with Christ through baptisme. *Rom.* 6.4. We are buried with him by baptisme into his death. *b Joh.* 3.5. Except a man be born of water and of the spirit, he cannot enter into the kingdome of God. *c Tit.* 3.5. He saved us by the washing of the new birth, and the renewing of the holy Ghost.

Q. *What*

Q. *What further?*

A. Eternall salvation.

1. *Pet.* 3. 21. To which agreeth the figure that now saveth us, even baptisme. *Tit.* 3. 5.

Q. *How doth the Sacrament give all these benefits?*

A. Not as having grace infolded in them: but God by his wonderfull power gives it, and confirmes it unto us by the Sacrament.

Rom. 4. 11. After hee received the signe of circumcision, as the seale of the righteousnes of the faith which he had when he was uncircumcised.

Q. *How can earthly and bodily things minister spirituall grace?*

A. It suffiseth to beleeve his promise, not enquiring curiously the manner, which is secret.

Ioh. 3. 8. The winde bloweth where it listeth, but thou canst not tell whence it commeth, nor whither it goeth: so is every one that is borne of the spirit.

Q. *What is the order comanded in Baptism?*

A. To teach them that are capable first, and then to baptize them. *Mat.* 28. 19. Go teach all nations, baptizing them. *Act.* 8. 12. Assoone as they beleeved, they were baptized, both men and women.

Q. *What*

Q. What condition is required in them?

A. To beleeve truely in Christ.

*Act.*8.36. What doth let me to be baptized? and Philip said, If thou beleevest with all thy heart, thou maiest. *& vers.* 12. Assoone as they beleeved, &c.

Q. How must wee baptize them?

A. In the Name of the Father, and of the Sonne, and of the Holy Ghost.

*Mat.*28.19. Baptizing them in the Name of the Father, and the Sonne, and the holy Ghost.

Q. How appeares it that children may bee baptized?

A. Beleevers children are after a sort [a] holy, and the [b] promise stretcheth partly unto them.

[a] 1.*Cor.*7.14. Else were your children unholy, but now are they holy. [b] *Act.* 2.39. For the promise is made to you, and to your children.

Q. Is then this Sacrament necessarie?

A. [a] Ordinarily it is, so that it [b] can never be contemned without sinne.

[a] *Matth.*3.13. Iesus comming to be baptized, Iohn put him backe, --- but he said, Let it be now, for thus it becommeth us to fulfill all righteousnesse. *Mark.*16.16. Hee that

that shall beleeve, and be baptized, shall be saved. *b Luk.*7.30. The Pharisies despised the counsel of God against themselves, and were not baptized.

Q. Is it not absolutely necessarie?

A. No, for God is free, and some have been saved without it.

*Luk.*23.43. Iesus said (to the theife on the Crosse) To day shalt thou be with me in Paradise.

Q. What doe we promise in Baptisme?

A. To *a* serve sinne no more, but *b* Christ in newnesse of life.

*a Rom.*6.6. By Baptisme--our old man is crucified with Christ: that the body of sinne might be destroyed, that henceforth wee should not serve sinne. *b Rom.*6.4. We are buried with Christ by Baptisme, that like as Christ was raised up from the dead, so we also should walke in newnesse of life.

Q. What is that we call the Lords Supper?

A. A communicating of the *a* assembly of Christians, in *b* remembrance of Christ.

a 1.*Cor.*10.17. We are all partakers of one bread. 11.33. When ye come together to eate, tarrie one for another. *b Luk.*22.19. 1.*Cor.*11.24. Doe this in remembrance of mee.

Q. By

Q. By whom and when was it instituted?

A. By *a* the Lord Jesus, in the night wherein he was *b* betrayed.

a Matth. 6. 6. Jesus tooke the bread and said, Take eate. *b* 1. *Cor.* 11. 23. The Lord Jesus in the night he was betrayed, tooke bread, &c.

Q. What is communicated outwardly?

A. a Bread and *b* wine consecrated according to the institution.

a Matt. 26. 26. *& Mark.* 14. 22. Jesus tooke the bread, and when he had blessed it, brake it. *b* 1. *Cor.* 10. 16. The cup of blessing which we bless.

Q. Doth that consecration change their substance?

A. No it remaineth bread still, when men eate it.

1. *Cor.* 10. 17. We are all partakers of one bread. *Act* 11. 26. 27. *&* 28. Whosoever shall eate this bread.

Q. Why may we not believe them changed?

A. Because it is not evinced out of the holy Scripture.

Q. What shall we then thinke of kneeling, knocking of the breast, &c.

A. To do it in worship to the creature is Idolatry: else a godly gesture, and fit for

all

all times, especially that, toward the Lord Christ.

*Isa.*45.23. Every knee shall bow unto me. *Exod.*20.5. Thou shalt not bow downe before them.

Q. *What thinke you of a Sacrifice?*

A. It may be called one, and it likely resembles the sacrifice of the Crosse, otherwise our sacrifices are now *a* thanksgiving and *b* almes.

*a Heb.*13.15. Let us offer the sacrifice of praise to God: the fruit of the lips confessing his name. *Os.*14.2. We will render the calves of our lips. *Psal.*50.14. Offer unto God praise. *b Heb.*13.16. To doe good, and to distribute, forget not: for with such sacrifices God is pleased. *Phil.*4.18. That which commeth from you, is an odor that smelleth sweet, a sacrifice acceptable and pleasant unto God.

Q. *Why do not Children partake it?*

A. Because they cannot discerne the Lords body.

*1.Cor.*11.29 He that eates and drinks unworthily, eates and drinks his owne damnation, because he discernes not the Lords body. *And vers.*28.

Q. *Is it of neceſſitie to bee received of all men of diſcretion?*

A. a Yea, it is the Sacrament of his b fleſh, whereby all men muſt be ſaved.

a *Mat.*26 27. Drinke ye all of this. 1.*Cor.* 10.17. We are all partakers of it. b *Ioh.*6. 53. Except ye eate the fleſh of the Sonne of man, and drinke his blood, yee have no life in you.

Q. *How oft muſt we doe it?*

A. With an ordinary continuance, as oft as wee can conveniently.

Act 2.42. They continued in breaking of bread, and prayers. 20 7. The firſt day of the weeke, the diſciples came together to breake bread. 1.*Cor.*11.25. Doe this as oft as ye drinke it.

Q. *What is inwardly ſignified?*

A. Our a communicating the body and blood of Chriſt by b faith.

a 1.*Cor.*10.16. The cup--is it not the communion of the blood of Chriſt? The bread is it not the communion of the bodie of Chriſt? b *Ioh.*6.35. I am the bread of life, ---hee that beleeveth in mee ſhall never thirſt.

Q. *What is the uſe of this Sacrament?*

A. To

A. To remember Christs death with thankfulnesse.

Luk. 22. 19. & 1. *Cor.* 11. 24. & 25. Doe this in remembrance of me. 1. *Cor.* 11. 26. As oft as ye eate and drinke it, yee shew forth the Lords death till he come.

Q. *What else?*

A. To shew our union into one body. 1. *Cor.* 10. 17. Wee that are many, are one bread, and one bodie, because wee are all partakers of one bread.

Q. *What further?*

A. To confirme our communion with Christ to our salvation.

Ioh. 6. 54. 56. Whosoever eates my flesh, and drinketh my blood, hath eternall life, - and dwelleth in me, and I in him.

Q. *Who is fit to receive the Lords Supper?*

A. He in whome Christ dwelleth by *a* faith, and *b* obedience.

a Rom. 4 11. Circumcision - was the seale of the righteousnes of the faith which hee had before. *b Rom.* 2. 25. If thou be a transgressor of the law, thy circumcision is made uncircumcision.

Q. *How must we come prepared?*

A. With *a* examination of our con-

sciences, and *b* confession of our sinnes.
a 1.*Cor*.11.28. Let a man therefore first examine himselfe, and so let him eate of this bread, and drinke of this cup. *b Matth*.3.6. They were baptized in Iordan, confessing their sinnes. *Luk*.15.18. I will goe to my Father, and say, Father, I have sinned against heaven and before thee.

Q. *How else?*

A. With a faithfull assurence of pardon and grace.
Psal.103.2. He forgives all thine iniquitie, and heales all thine infirmities. *Psal*.32.1,2.

Q. *How also?*

A. With a full purpose to *a* leave our sinnes and *b* amend our liues.
Rom.6.4. We are buried by baptisme into his death, that as Christ was raised from the dead,--so should we walke in newnesse of life. *Vers*.11. Thinke ye also that ye are dead to sinne, but alive to God. 1.*Pet*.4.2.

Q. *What more is required?*

A. To be in charity with our brethren.
1.*Cor*.11.17,18. You come together, not with profit, but with hurt: for--I heare there are dissentions amongst you. *Matth*.5.24. First be reconciled to thy brother, and then come and offer thy gift.

Q. *Who*

Q. *Who are to be held unworthy?*

A. All notorious, unrepentant sinners. 1. *Cor* 5.11. If any that is called a brother, bee a fornicator, or covetous, or a railer, drunkard, or extortioner, with such an one eate not.

Q. *What get they thereby?*

A. Sometimes *a* temporall, sometimes *b* eternall punishment.

a 1. *Cor.* 11. 30. For this cause many are weake and sicke among you, and many sleepe. *b* 1. *Cor.* 11.29. He that eateth and drinketh unworthily, eates and drinkes his owne damnation. *Vers.*27. And is guilty of the body and blood of Christ.

Q. *What is required in the administring?*

A. To blesse the elements, and deliver them to the people.

Mark. 14.22. He tooke the bread, and when he had blessed--brake it, & gave it to them. *Vers.*23. He tooke the cup, and having given thankes, gave it to them.

Q. *Then preaching is not needfull, seeing it is not of the essence of the Sacrament?*

A. Yes, it is needfull for our preparation and instruction, where it can be had. *Act.* 2,42. And they continued in the Apostles doctrine, and breaking of bread. *And*

20.7.

20.7. The disciples beeing come together to breake bread, Paul preached unto them.

Q. How must we behave our selves in receiving?

A. We must beare our selves reverently, as in Gods presence.

Exod. 3.5. Put thy shooes off thy feet, for the place whereon thou standest is holy ground.

Q. With what meditation must we take the bread?

A. As an earnest penny, confirming the covenant betwixt God and us.

Joh. 6, 50.58. This is the bread which comes downe from heaven: that he which eates of it should not die. *Act.* 7.8. God gave Abraham the covenant of circumcision.

Q. What may the wine put us in mind of?

A. Of the refreshing of our soules by the communion of his blood.

Joh. 6.55. My flesh is meat indeed, and my blood is drinke indeed.

FINIS.